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Zion's Herald.

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The Outlook.

The campaign of assassination carried on against her officials by Russian conspirators has led Bulgaria to make an appeal to the Powers. It will be remembered that M. Belcheff, the Finance minister, was killed by an assassin some months ago at Sofia, and quite recently Dr. Vukovitch, the Bulgarian diplomatic agent at Constantinople, was stabbed on his way to his club. Two Russians were arrested on the charge of being his murderers, but the Russian consul procured their release and sent them to Odessa. The Bulgarian government requested the Porte to demand from Russia their extradition, and also to expel from the soil of Turkey the Bulgarian refugees who are continually hatching plots against the authorities at Sofia. The Porte does not seem inclined to comply with Bulgaria's request; therefore M. Stamboulou notifies the Powers that the murderers of her statesmen find a safe asylum in Turkey and Russia, demands that Turkey be compelled to expel the assassins that Russia supports on her soil, and hints that unless this is done, Bulgaria will renounce her allegiance to the Porte. It is hardly necessary to add that the moment Bulgaria takes this step the long-deferred European war will be precipitated. It is probable that the impatience of Bulgaria under constant intrigue, and the apprehension that Prince Ferdinand might decide to assert the independence of the country over which he has ruled for the past five years, though unrecognized by Europe, led to the recent massing of 400,000 Russian infantry troops on the Galician border, and also to the gathering of the large Russian force during the past few months in the southern corner of Bessarabia.

France is having fresh trouble with Dahomey. Her protectorate over the Porto Novo district, conceded to her by treaty, proves a hindrance to the Dahomeyans in their man-hunting expeditions to replenish their slave gangs, from which the kingdom derives a large revenue, and also to secure victims for their cruel festivals. So the king has sent his army of Amazons southward to attack the French, and the latter are strengthening their forces both for defence and possibly to capture Whydah, the only seaport now possessed by Dahomey. Elsewhere in Africa the prospect for peace seems to be good. The experiment of the Congo Free State in forming an army, principally for police purposes, from the Bangala cannibals has proved successful. These natives become amenable to discipline, and take on quickly the habits of civilized life. They number over 3,000, are under European command and instruction, and are distributed over the twelve provinces into which the Congo State is divided. They are neatly uniformed in blue, with red trimmings, and are armed with Chassepot and Winchester rifles. They do effective work in preserving order among the natives and in suppressing the slave raids. In Equatoria Emin has again established his rule. It has been only ten months since he resigned office under the Germans and returned to his old province, the people of which were glad to receive him. Many of his old Egyptian officers renewed their allegiance. A few rebelled and were shot. Says the New York Sun: "There is every prospect now that he will continue to rule this great territory. It is not likely that Europe will be at all sorry to have him do so, for Europe does not feel ready to occupy the region between Victoria Nyanza and Khartoum, and it would be far better to have Emin control it than either the Mahdist government or some Arab slave raider."

On this side of the water Miss Amelia B. Edwards, who died in London last week, was principally known as an Egyptologist. She visited this country recently in the interests of Egyptian exploration, in which for many years she had taken an ardent interest, using both voice and pen to promote the study of its antiquities and to organize parties both to prevent the destruction of the monuments and precious relics of bygone ages, and to make fresh discoveries. Her personal investigations in the land of the Nile, and her profound archaeological studies, raised her to the peerage of distinction in this interesting field of inquiry. Few equalled her; probably none surpassed her. Her lectures and writings attracted so much attention and evinced such mastery of a difficult subject, that various colleges conferred upon her honorary degrees—Smith College that of LL. D., Columbia that of L. H. D., the College of the Sisters of Bethany that of Ph. D. But long before Miss Edwards wrote her "Thousand Miles up the Nile," which appeared in 1876, she had won a high place in the literary

world as a writer of poems and of at least a dozen novels. She began early. Hers was a precocious childhood. When only seven years of age her first poem found its way into print, and she published a long historical novel when only fourteen. Music engrossed her for the next seven years, but at twenty-one she resumed her pen, which she rarely laid down in a literary career of forty years. Her output was prodigious in amount, and always choice in quality. Her premature death will excite regret and sorrow in many lands.

Unfortunately there is no significance in the passage of the Woman Suffrage bill last week by the New York Assembly. It would probably not have passed but for the indecent speech of one of its opponents, Mr. Wissig, whose filthy attack the newspapers refused to print and whose shameless utterances, by a unanimous vote, were expunged from the Assembly's records. Says the New York Sun: "It is the annual custom for Mr. Yetman of Staten Island to introduce the Woman Suffrage bill. It is one of the annual jokes of the Legislature. Some years the bill passes one House, and some years the other, but it has so far never passed both Houses in the same shape at the same session. Committees of woman suffragists, some of whom have grown gray in the delay, but who still hope for success, come to the Legislature year after year and try to have the bill passed. Some of the members are inclined to make sport of them, and to vote for the bill until enough votes are cast to pass it, and then to change their votes to the negative while the committee are in the Assembly keeping tally of the roll. This year the committee of woman suffragists may thank the Hon. Philip Wissig for passing their bill." We have not yet learned that it has passed the Senate. New York still has an opportunity of leading the Eastern States in this long-delayed reform.

The "cattle war" in Wyoming was brought to a speedy termination last week by the intervention of U. S. troops. The trouble is between the live-stock owners and the "rustlers," or cattle thieves. The latter are more numerous than the former, and have elected one of their number sheriff. They are practically outlawed by the Live Stock Association for secretly putting their own brands on unbranded yearlings, for altering brands, and similar acts of thievery. A black list of them is kept by the Association, and they find it difficult to get employment. Hence they are desperate. Last week a company of about fifty live-stock owners, or "regulators," made an armed expedition into Johnson County for the purpose of protecting their live stock and preventing unlawful "round-ups" by rustlers. Learning that two notorious cow-boys—Champion and Ray—were at a certain ranch, they made an attack and killed them both. Then the rustlers rallied in force, surrounded the stockmen, captured their wagons containing food and ammunition, and with the sheriff at their head, demanded their surrender. The stockmen refused to surrender, and defended themselves until the troops arrived, when they were escorted to Fort McKinney. They will probably be tried by the State authorities for killing the cow-boys. The rustlers, meantime, are more furious than ever against the stockmen, and the hostility between the two parties will doubtless result in a sort of guerilla warfare.

The recession of the waters of the Tombigbee River in northeastern Mississippi, which overflowed its banks last week, its stream widening in some places to ten miles, reveals an area of devastation and death pitiable to contemplate. The river bottom was thickly settled with Negroes, whose cabins, crops, stock and families were swept away helplessly by the sudden rise and rush of the waters. The loss of life is variously estimated at from 75 to 250. For over thirty miles nothing but wreck and ruin meet the eye. Not a house, a fence, a bridge, a sign of life, is visible. Thousands of dead horses, mules, cattle, hogs, sheep and poultry, with here and there a human body, mark the track of the destroying freshet. Hundreds of Negroes are homeless and suffering for food. But for the Indian mounds, which are very numerous in this section, and which rose like islands above the submerging waters, offering shelter to those who could reach them, the loss of life would have been frightfully great. Relief has been sought from the general government, and the appeal is certainly a worthy one.

Briefer Comment.

No branch of astronomical investigation has made greater progress than that of celestial photography. It has come to be one of the most efficient and trustworthy aids to the astronomer, as it is also one of the most curious and interesting. The sensitive plate reveals what the vision, when aided by the most powerful telescopes, fails to discover. It is for this reason that the work of Dr. Max Wolf, a wealthy amateur astronomer of Heidelberg, Germany, is attracting a good deal of attention among scientific men. The difficulty in celestial photography lies in keeping the telescope pointed at the same part of the sky, since the heavens are constantly moving, and the images of the stars, instead of being points, become blurred if the slightest variation is allowed. Clockwork has not been found reliable except for short exposures. Dr. Wolf, by the delicacy of the instruments he employs, is able not only to continue the exposure to the same portion of the sky for an entire night, but can remove his plate and replace it the next night, and thus continue photographing the same stars for several successive nights. In this way, objects too faint for any telescope are fixed on the plate for future consideration. Much

attention has been given, and with remarkable results, to the study of meteors, comets and asteroids.

PHENOMENAL criminals from time to time appear before the public and startle the world by the appalling malignity of their crimes. Such an one seems to be the murderer Deeming, of England and Australia, whose name is now known over at least two continents, if not over the civilized world. He seems to have been a strange mixture of sensibility and sentimentality. After killing his young English wife at Windsor, Victoria, he carried her canary in a gilt cage over Australia and became engaged to a young girl, whom he loaded down with jewelry and gifts belonging to the wife he had just murdered. By a strange coincidence this young girl was hastening to meet and to marry Deeming when she heard the newsboys crying the news of his arrest. It was the voluminous correspondence and the presents he had given her which, upon being placed in the hands of the police, completed the chain of evidence against him, and which will finally bring to him his merited punishment.

AMERICA is not alone in her Columbian Exposition. Spain, which claims the honor of sending the great discoverer out on his immortal voyage, is to celebrate in common with the rest of the world. It is easy to see that the glamour of Columbus' life and history rest upon Spain. At Madrid in September next is to be held an Exposition which combines, with the general features of a world's fair, special features of peculiar interest. There is to be an exhibition of the condition of Europe at the time of the discovery of America, and of America at that period and before. An Americanist Congress will also be held at the same time. It is hoped that an effort will be made to transport bodily these memories of Columbus days to our own Exposition. It is also desired that all collectors of American art will exert themselves to help on the Madrid Exposition and to render it entirely successful. Spain is so proficient in the art of organizing pageants, that a more than usually brilliant and interesting affair may be expected.

"SEMI-ANGELIC."

PRESIDENT S. C. BARTLETT.

SUCH is the term by which Sir Edwin Arnold not long ago summed up the character of the non-Christian Japanese women. Having been taken to task for it, he comes to his own rescue in the February Cosmopolitan in an article of eleven pages, in which he declares that he has nothing to retract; and "upon mature reflection" he proceeds to vindicate his position. He adds that "everybody who has become acquainted with Japanese women agrees with what I here so daintily repeat."

It may be interesting to "her sisters in other parts of the world" to learn what are the make-up and conditions of the Japanese woman which so fill with admiration Sir Edwin Arnold and "everybody" of his way of thinking. I propose to set them forth in abbreviated form from his article, and, while dispensing with the constant and cumbersome use of quotation marks, to give the statement wholly in his own words, fairly quoted. In so doing I shall, of course, omit all mere rhetoric and general laudation, and present his more or less definite statements of fact. Any italics will be my own. Bearing in mind his introductory remark that "the secret of the charm which this unique specimen of her sex exercises over all appreciative and cultured minds lies, no doubt, in her moral rather than her intellectual or physical nature," we reach the following alleged facts:—

Japanese women are nearly all small, with short lower limbs, with a little nose pressed into the face, with sleepy, slant-lidded eyes, an almost ridiculous gait, and for the most part very limited education and very narrow ideas. It is not very much that she knows; she learns to write in Katakana and Hiragana, and acquires enough of the Chinese characters to read the signs on the shops and the common phrases used in correspondence. Most women master the strings of the samisen and koto, and perhaps the art of arranging flowers, of keeping accounts, of the social etiquette of social existence, and above all of needlework. [Some of the statements in these two sentences are questioned by persons who have resided in Japan.] They make, unmake, and remake all their own clothes; and that is about the only form of property which a Japanese woman ever owns; and as fashions never change, a girl is at her marriage provided to the end of her existence with materials for unpecking and remaking. We find in Japan a general absence of reverence to the sea, and a lack of almost all those finer and higher feelings which find expression with ourselves in chivalry and the literature of civilized love. Civilly and socially the position of the Japanese woman is low to the point of servitude. An American woman would shudder with sympathy or reddens with indignation, if the full truth could be told about the situation of her Japanese sisters. Practically they have no personal rights from birth to death. They belong throughout in theory, and to a great degree in fact, to some man or other, first their father, next their older brother, afterwards their husband and his male relations. They have little or no voice in choosing their husbands, yet take one man; but that husband, whom they have not wanted, has an almost unquestioned right to dismiss her upon the smallest reason or none at all, and the worst of it is that the children afterwards belong to him exclusively. That is one reason why these Japanese wives are so distinctly patient. There hangs over their head that perpetual sword of Damocles, the fear of dismissal, and to maintain their position they must please their lords and masters. The bride's name is transferred at the registry office from her father's abode to that of her husband's father, where she will henceforth become her lord's constant body servant and the humble attendant of his mother, who might make life a hell for her. There do not enter into her life any of those ideas of flirtation, love-making, courting, and the rest, which go for so much in an American or European

girlhood; she will have so little to do with the choice of her husband that her light and gentle mind leaves the subject entirely alone. So complete and wholesale is the self-surrender of the daughter to the parents while at home, that it draws the father to the execution of it, to the fullest extent and farthest point, and from our point of view absolutely discreditable. This devotion is not accompanied by any particular personal respect; it is an ingrained standard of action which has to be observed, rather than the passion of personal affection which springs up in our households. This intense devotion thrives in an atmosphere uncheered by any of those signs of parental love to which we are accustomed. The father parts with his daughter for good and all at her marriage, and she will some day or other disappear entirely from the domestic roof, except so far as visits of affection (?) and compliment go. The happiest periods in her life are childhood and declining years.

Her views upon many questions would startle her civilized sisters. The Japanese maiden looks at life from the eminence of an unquestioning obedience, such that she will face any danger, accept any dishonor, nay, perpetrate any crime, sooner than fall in devotion to father, husband and family. She will not hesitate to sacrifice herself body and soul to the dictate of this devotion. When necessity arises, she sets utterly aside those dictates of chastity which are imperative with us, and accepts conditions of existence justly considered here improper and repulsive. To her husband the most faithful creature imaginable, she extends the same faithfulness to any casual, light and irregular alliance (?), so long as she is well treated and not obliged to look for the necessities of life elsewhere. But, says Sir Edwin, "to go deeply into such a subject is impossible for me in these columns."

Such, described in his own words, is Sir Edwin Arnold's "semi-angelic" woman of Japan—inclusive of her "moral nature" and condition. All his lavish expenditure of rhetorical epithets and poetical condescension fails to disguise her pitiable condition and character. One is tempted to ask whether it is not in burlesque that in his closing paragraph he expresses "a chilling fear lest in touching with the strong hand of Western civilization that consummate product of the isolated faiths and systems of Japan, we find spoiled forever the old-world charms of her nature, and see depart beyond recall virtues and qualities never to be replaced as they have never been surpassed." And when in the next sentence his eulogium culminates in the declaration, "This same Japanese woman, with all her shortcomings, ignorances, little-nesses and absurdities, is like the brilliant and flower-loving butterfly whose existence she imitates," we regret that we cannot accept even this frivolous ideal as a true rendering of the sad actual which his own facts present.

To prepare the way for this precarious comparison requires a large amount of special pleading and glossing. We are told emphatically that "there are always two moralities," and "all depends upon the point of view taken by each race." In the spaniel-like acceptance of "a position low to the point of servitude," the Japanese woman becomes "this tranquil, contented, delightful creature." To live with "no personal rights" and "to belong to some man or other," without choice or love in marriage, kept in subjection by "the perpetual Damocles sword" of arbitrary dismissal, leaving all her children behind, makes her—with a special accumulation of epithets—"the most self-denying, the most dutiful, the most patient woman in the world." Her accessibility for "any light and casual alliance" is embellished by the information that "an enormous value is attached to fidelity of the soul and comparatively little to fidelity of the body" and that "the ingrained elevation of her nature enables women who would be called and thought 'outcast' in any other country, to remain 'ladies' in spite of leading a life of the lowest type." The asserted absence of any particular respect or personal passion of affection in the subjected and humiliated daughter for her parents, fails to be disguised or transformed by a laudation of her punctilious attention "to the tombs of her husband's ancestors or of her own parents," or by the graceful prostration of the girl "before the mother, softly asking permission of absence, 'O Ito-ma.'"

In view of this style of thought and reasoning, we are not surprised to read that Sir Edwin thinks that "there is nothing fundamentally hostile between Christianity and Buddhism," and that the former will find the necessity of amalgamating much of the latter. We are also prepared for the remark (and others of similar purport) that "you can always tell the scholar of a mission school by some slight lack of that perfect grace and ancient decorum which is observable in the unsophisticated Japanese maidens;" and "if missionaries only knew how to be enlightened and adaptive, they could be no better or richer soil to cultivate than these simple, sweet, impressionable hearts."

It is with profound regret that one encounters such sentiments, however sugar-coated, publicly put forth by an English gentleman of culture and distinction, who has been a guest in refined Christian homes of America. They invite comparisons with other and similar influences in the earlier history of missions, less cautiously manifested, comparisons which we do not care to institute, and suggest reflections which we do not care to make—except perhaps this, that Christian missions apparently may expect no more aid and comfort from the fashionable literature of the present day than they received from the same source eighty and a hundred years ago.

Dartmouth College.

THE GROWTH OF METHODISM.

REV. W. A. SPENCER, D. D.

Our Church Grows Now as Never Before.

DURING 1890 the Independent published a careful statement of the growth of all the churches for the preceding year. We need first to limit our terms. There are eight denominations of Methodists in the United States, having a total number of communicants a little over five millions. Of these, nearly one-half belong to the Methodist Episcopal Church alone. During 1889 the entire Roman Catholic Church of the United States gained 268,000 communicants. This includes those gained by immigration and those by admission to their first communion who were born in this country. The Methodist family of churches gained the same year 288,000 communicants, these gains being almost entirely by conversion at her altars of prayer. That shows 20,000 more new Methodists that year than there were new Roman Catholics. Our own branch of Methodism alone has had 3,000 converts joining on probation every week for five years, and since Jan. 1, above 5,000 converts joining every week. In the near future our church will add a thousand a day to its list of converts at the present rate of gain.

We are Gaining in Church Buildings.

During 1889 the Roman Catholics in the United States built a little less than one-half of a church a day. The Congregationalists built a little more than one-half a church a day. The Northern Presbyterians built a little more than two-thirds a church a day. The Methodist family of churches built 4,031 new churches during the year, or a little over eleven churches a day, with sixteen extra churches for Fast day. That is a church every three-quarters of a mile from Portland, Maine, to Portland, Oregon. Put them in line on the first day of January when the sun went across the country on the "Lightning Limited" at the rate of a thousand miles an hour, jumping from ocean to ocean in three hours, his light would have fallen on a new Methodist Church roof every third second as the sunrise flashed over hill and dale. Our one single branch of the Methodist Church has been building three churches a day for five years, and needs to build five a day until the next century begins to catch up with the growth of the country and the increase of our converts.

The Country Grows.

The railway systems of the United States have expended \$5,000,000,000, during the last ten years, or \$500,000,000 a year, to extend the internal development of our nation. They have created hundreds of towns and thousands of villages where we need to plant churches for the sake of Christ and Christian civilization. The enemy of all souls plants a saloon in almost all of these immediately. It is only the church that is slow in its march in comparison with the strides of the new settlements.

Our Sunday-schools Grow.

We have 1,200 new Methodist Episcopal Sunday-schools more than we had one year ago, and are steadily gaining 23 new Sunday-schools each week. There are now 9,137,000 people in the Protestant Sunday-school army of America. Of these 2,600,000, or nearly one-third, belong to our one single branch of Methodism, the Methodist Episcopal Church. We have 301,000 officers and teachers in our 28,000 Methodist Episcopal Sunday-schools, and we have 2,300,000 scholars in these schools. Our 301 regiments of officers and teachers marching in column four abreast, if they leave no spaces for the ends of companies or regiments, will stretch out in a straight line eighty miles. Let a shooting star be the signal for marching, and let every soldier take a step once a second, and these regiments will march from sunrise to sunset, and sunset to sunrise again, and with no second of rest it will be noon of the second day before the entire 301 regiments of Methodist Episcopal officers and teachers have passed in review. If the 2,300 regiments of scholars follow them and keep up the pace of a step every second without a single second's pause for rest or food, fifteen days will come and go before the Methodist Episcopal Sunday-school army of the United States can pass in review in column of four abreast, marching every second for fifteen days and nights. Next year it will be sixteen days and nights in passing; and so on, adding a day and night for each new year.

Our Unsheltered Army Increases.

Rapidly as we build churches at three a day, our congregations increase four a day, so that we now have 3,300 congregations without a church, and 5,000 Sunday-schools without a shelter. The destitution and need increases in New England east of the Hudson and the greater New England west of the Mississippi; in the New England of Webster, Phillips, Sumner and Wilson, and the greater New England of Lincoln, Grant, and the West from the Father of Waters to the Western Sea. We need churches in Minnesota and Michigan and in every part of the South. The South alone needs two thousand churches built every year, and the Methodist family ought to build one-half that number. If Northern Methodists are unwilling to build for our branch of Methodism, then they can and ought to aid our Southern Methodist brethren by sending generous gifts to Dr. David Morton at Louisville, Ky., the corresponding secretary of the Board of Church Extension of the Methodist Episcopal Church, South. In Christ's name and for His sake let there be a united movement to build 2,000 churches a year in the New South. Let all wings and branches of the Church of Christ help to solve the question of saving all the land from its warlike past by building temples of peace in 2,000 new churches a year amid the battlefields of the past, and we may make all America a Paradise of fraternal love.

Philadelphia, Pa.

Dr. Daniel Steele's Column.

"The Grand Depositum."

IN 1790, one year before his death, John Wesley wrote to a friend these words: "I am glad Brother D— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly, He appears to have raised us up." I know of no better expounder of Methodism than its human founder. He knew her real spirit and true purpose and mission. Should she ever lose sight of this end of her being, she will wander aimlessly, like a man who has forgotten his errand, or like an army that has missed its objective point. It seems, moreover, that the theme of Wesley's whole active life and

The Chief Subject

of his preaching, especially after 1760, he did not abandon in the last decade of his life, as has been asserted by a recent writer. The great truth he so carefully filled till death closed his probation and summoned him to his glorious reward. It was not easy for him to keep this divine deposit. Theologians shook their heads at this novelty in doctrine, and easy-going churches despised its Puritanic requirements, while their clergy belabored their brother in sacred orders who dared to preach that God could make a Christian perfect in love this side of the grave. His own preachers sometimes faltered in their faith, and his less steadfast brother at one time used his splendid poetic gift to oppose the doctrine of "an instantaneous deliverance from all sin," including "an instantaneous power, then given, always to cleave to God." This "greatest organ of a thousand years" and most widely-felt evangelist since the days of St. Paul, stood nearly alone in his advocacy of Christian perfection after the death of his sturdy and serene defender, John Fletcher. Ever since Wesley's death the "grand depositum" has been kept by

Lone Sentinels

here and there, in each succeeding generation. This doctrine, more than any other, affords the supreme test of moral heroism. It presents a sphere for the full development of faith and love, of courage and constancy. It furnishes a pedestal for the man described by the poet Milton, as

"Unshaken, unswerving, untrifled,
His loyalty he kept, his love, his zeal;
Nor number, nor example, with him wrought
To swerve from truth or change his constant mind."

This doctrine inwrought in the experience has elicited not the noblest characters in the world's history.

"Thus if there be, who follow Paul
As Paul he led, in life and death,"

he is invariably found, on examination, to be a man whom the Holy Spirit through entire sanctification has filled with pure love. He may have been before a man of petty, easily taking on the impression of his environment. But now he is a man of flint, preserving the form in which the Spirit has molded him, against the constant pressure of worldliness around him. In nearly all our churches a few Christians of this type are found. They are stigmatized as peculiar and narrow. But they are

Abundant in Good Works.

They are present in the rainy-night prayer-meeting, and are always the first to pray and to testify. Class-meetings would soon die out without them. Yet their testimony to the grace of perfect love is rather endured than enjoyed by the mass of professors. One would suppose that they would be delighted to hear that "it is better further on." It is alleged that it discourages young converts. Hence the tendency to special meetings on the part of professors of purity of heart. These meetings in turn are suspected of fostering idleness to the church ending in secession. Therefore one of the great problems of Methodism is what to do with the so-called "holiness people," and how treat "the grand depositum." The less spiritual members are inclined to ignore it and to freeze out its professors. Some of our preachers think that its Scriptural basis will not bear close scrutiny, and others severely criticize the philosophy of this doctrine. They seem to think that Wesley was as badly cheated as the man who buys at great cost a gold brick which turns out to be a gilded bar of lead; and that the junk-shop is the best place for "the grand depositum." But all the

Expert Assayers.

such as Francis Asbury, Wilbur Fisk, Stephen Olin and many others, cry out against the stupendous folly of throwing away an ingot of pure gold simply because it is discolored by the smoke of the fires through which it has passed. They coin it to enrich the millions of our members, for the ingot is big enough to make millions of them all.

Then, again, the freezing-out process has a

Fatal Reflex.

It leaves behind a deathlike chill such as one feels in a sepulcher. Moreover, it promotes schism in the body of Christ. This is poor statesmanship, as the Anglican Church found to its sorrow after freeing out the Methodists and constraining them to become a rival church. We have an instance of similar folly near at hand. About the year 1858 trouble came to the Genesee Conference. There were two parties in the membership and the ministry—the majority, that was drifting away from that doctrine which promotes the highest spirituality, and the minority, which tried to resist this downward tendency, by methods which may not have been the wisest. The Conference began to expel the preachers, and the preachers to read out the church members, without a trial, against the protest of the excommunicated persons, solely because they had attended a schismatic meeting. The result is known and read of all men. In every large town there is a rival Methodist Church, confronting the Methodist Episcopal Church, made up of members who were

The Spiritual Vitality

of the old church. This new organization, the offspring of refrigeration, called the Free Methodist Church, now under the presidency of three Bishops, has spread westward to the Pacific coast, everywhere antagonizing the mother who in a hasty moment turned them out of doors. Exactly the same elements were in the East Genesee Conference, separated from them by the Genesee River. They resolved that they would not resort to the freezing-out process, but that they would show a warm side to the so-called "disturbing element" whose "fallings leaned to virtue's side." They kindly bore with them, checking their excesses in a brotherly spirit and avoiding needless debate and antagonism. The result is, that their churches suffered from no schisms, and the Genesee River is practically the eastern boundary of the Free Methodist Church in New York.

Application.

Having shown in my last paper that the Scriptural and Wesleyan doctrine of full salvation is the only effectual safeguard of our evangelical polity, in the present paper we prove that our doctrinal—if not organic—unity as a church hinges on our disposal of Wesley's "grand depositum"—whether we send it to the mint or to the junk-shop.

Miscellaneous.

A PASTOR'S DUTY TO HIS SUCCESSOR.

REV. J. D. PICKLES.

THAT a duty exists in our Methodist economy, will go without challenge; and as we think of the intimate relations the Methodist ministers sustain to each other, our question broadens into an exceedingly fruitful subject. I am sure it will not be possible to advance anything new to those who have given thought to the matter, but from many sources in which it has been presented to me, I think there is need of fraternal reminder in the way of the practical application of the principles involved. And without further introduction, let me briefly state what to me are cardinal duties we owe to those who follow us.

Good-will and Good Wishes.

Whatever may be the circumstances leading to our removal, whether it be at the end of an honorable and appreciated service, closing by virtue of the legally established limit and to the honest regret of the church and people among whom we have lived, or by reason of storm arising from parish or pastor's infidelities, we should frankly, and in a broad, brotherly way, give the right hand of fellowship to the man who, by Divine or bishopric authority, is appointed to succeed us. In this good-will and good wishes is involved:—

(a) The duty of preparing the way pleasantly and easily for the most favorable entrance of our successor. If we cannot conscientiously say that he is a Simpson or a Foster, we can certainly emphasize some characteristics that will pave the way for hearty reception by the people. All of us have some "outs," and as long as we are in effective relations all of us are presumed to have some "ins," and these, if there be a call for our view of the appointment, may be properly and wisely emphasized—not only in the interest of the man, but in the interest of his work.

(b) This good-will involves, also, a conscientious withholding of opinion as to the probable issue of the appointment. Our successor may not have had the success in his previous charge that he will have in the one we are vacating. He may have been a round man in a square hole, or vice versa, and in his present assignment to succeed us he may find his true place, and his pastorate be an unequalled success. In any event he has a right to such an expectation.

The minds of the people may be further favorably prepared for our successor by: (c) Earnest, tender and persuasive prayer, in public and in families, for his coming. Whoever he may be, our sympathy with, and interest for, him in advance, will mellow the hearts of the people and secure in them a proper condition for pastoral change. They will be in a spiritual state which will rise above the prejudices which might otherwise act as a bar to his largest efficiency.

So much for the pre-conference relations of the pastors themselves. In addition to these there are

Certain Professional Duties

which are not always discharged in a satisfactory manner:—

1. The church records should be religiously and accurately kept and left in such a state that the coming man may not have to reduce his membership the first year of his appointment. If there is dead timber in the church, let the man who is to leave, not the one who is to come, cut it out. How discouraging it must be to a man to find, if he will be honest to his convictions and will not carry on his books ecclesiastical corpses, that many names have been left on the book that for years have been counted in the membership, but which are of no value to the church and should long since have been discontinued. I realize the difficulties in the way, and may be pardoned if I refer to a letter in the *New York Christian Advocate* supplement of Feb. 25, urging action on the part of the General Conference looking to discontinuance of members without formal trial. But pending this, the pastors can do much towards clarifying our church lists by judicious conversation and by circular letters which will secure either the withdrawal or resurrection of the lapsed.

The opposite evil must also be strictly guarded against—that of padding our membership, or holding back letters of dismissal for months till the Annual Conference, and leaving to our successor the disagreeable duty of reducing his membership among the first acts of his administration.

Akin to the leaving of a clean record of membership, is the duty of leaving a correct list, as far as possible, for pastoral visitation. The utmost pains should be taken to obtain the residences of our members and thus give our successor easy access to his new parishioners.

2. Very near a clean record in importance stands the duty of leaving a clean parsonage and dooryard. Of these I cannot speak from experience, for we have been fortunate in this respect; but it has happened, I think, that ministers—and I speak especially and sympathetically of and for their wives—after having wearily themselves almost to death in setting everything in order in the parsonage they were leaving, have found upon entering that of their new charge a condition not only discouraging to the newcomers, but disgraceful to the outgoing. Brethren, such things ought not to be! Let old bottles, old boots, "old rag" (in the musical words of the ragman who emphasized this point under my window while I was writing it), old papers, and every

kind of old refuse, be committed to the back-yard Moloch in ample season to get even the smell of their burning out of the atmosphere. Let the parsonage be clean and sweet, the dooryard inviting, and the knocker brightened till it shines a warm and welcoming welcome. This ought to be done, if possible, before going to Conference, so that immediate possession may be given to the incoming.

In connection with this—and I am glad to say that I have seen it exemplified by my predecessors—there should be a list left of the most accessible and reliable grocer, milkman, meatman, and especially of reputable physicians of both schools. Let arrangements also be made for lunch or supper, as the case may be, if the preacher's coming can be timed. One loses nothing by the small courtesies of life and sometimes gains a great deal.

3. Lastly, he owes to his successor the duty of keeping away from his former charge, at least until his successor is fully established. The earlier months of a pastorate should have no division of attention unless special circumstances should arise and he can be of service to his brother. Especially should this be the case if the men are constitutionally and administratively diverse. Comparisons are odious, and no pastor should quicken this tendency of the people by his presence, whether it be in the favor of the one or the other. One man carries his heart on his sleeve and appeals quickly to sympathy and approval; another needs time for the revelation of his qualities of sterling worth and proved abilities. In this absence from his old charge the pastor will avoid being drawn into expressions touching the proceedings and methods of his successor, and will more fully realize that the ship he has commanded is now in the hands of another captain and he is under no responsibility whatever for her further sailing. If she beaches or founders, happy for him if he finds himself relieved of any responsibility by reason of meddling.

In all our relations we need to exercise the utmost care for each other's comfort, to bear each other's burdens, to rejoice in each other's successes, never to give place, not even for a moment, to professional jealousy, but to build each other up in all spiritual and evangelistic efficiency, and thus extend the kingdom of our common Lord.

Worcester, Mass.

NEW ENGLAND CONFERENCE.

Reported by REV. FREDERICK HUBBELL GRAVES.

[Continued.]

SATURDAY.

Bishop Hurst in the chair. The first item of business transacted was the transfer of C. J. Wixom from Northwest Swedish Conference.

Rev. Stephen Cushing presented the report of the trustees of the Conference, which was adopted.

Charles H. Stackpole, Franklin E. E. Hamilton, Binney Gannison, were continued on trial.

Harvey H. Paine and J. W. Hill were made traveling deacons of the second class.

Dillon Bronson was continued on trial; also T. Leveque.

Charles W. Blackett, Luther Freeman, W. J. Fyle, were elected to elder's orders.

Jerome Greer, E. S. Hammond, E. J. Helms, E. T. Cramer, G. H. Patterson, W. R. Redington, W. C. Dettling, C. H. Stackpole, J. E. Waterhouse, R. Pierce, T. P. Fisher (transferred from Ohio Conference), were elected to deacon's orders.

Rev. Dr. G. S. Chadbourne read the report of Boston District. The number of conversions on 63 charges has been 726. The total amount raised on the district for improvements is \$31,477, and the total amount raised for liquidating church debts is \$14,644. The benevolent collections have been good, and altogether the year has been prosperous.

J. M. Spangler, J. C. Correa, J. Villanueva, and F. Penzotti passed to the list of effective elders.

G. G. Froggatt was elected to elder's orders.

J. Dominguez, J. Robles and W. T. Robinson were advanced to deacons of the second class.

Rodolfo Griot was continued on trial.

An appropriation from the Conference fund for Rev. Mark Staple was ordered.

Dr. A. S. Hunt, of the American Bible Society, delivered a brief address, telling how much the Society he represented did in behalf of Methodist missions.

C. F. Rice, C. N. Smith and W. J. Pomfret were appointed a committee in reference to the work of the American Bible Society, at the request of Dr. Hunt.

Holyoke, by motion, was recommended to the Bureau of Conference Sessions for holding the next Annual Conference.

At the afternoon session the anniversaries of the Woman's Home and Foreign Missionary Societies were held. Mrs. George W. Mansfield and Mrs. Dr. William Butler were the presiding officers. Mrs. W. E. Dwight read the report of the secretary. The addresses were delivered by Mrs. E. L. Albright, of Delaware, O., and Rev. Dr. Charles Parkhurst, editor of *Zion's Herald*.

In the evening was held the temperance anniversary. Rev. Joel M. Leonard occupied the chair. Addresses were made by Rev. William R. Clark, D. D., Rev. Charles M. Molden, and Rev. E. R. Thorndike, D. D.

SUNDAY.

On Sunday morning, at the Winthrop St. Church, the following brethren were ordained deacons: Thomas E. Cramer, William C. Dettling, Alfred Evans, Thomas P. Fisher, Jerome Greer, Everett S. Hammond, Edgar J. Helms, Clement E. Holmes, Gaylord H. Patterson, Robert Pierce, William R. Redington, George Whitfield Simonson, Charles H. Stackpole, William A. Thurston, Raymond P. Walker and Joseph E. Waterhouse.

The Bishop then preached a strong, finished and scholarly sermon from 1 Tim. 1:12, the general subject being, "The Certainty of Faith."

Before the service a delightful love feast was held, conducted by the beloved Dr. Daniel Steele.

In the afternoon, at the People's Church, the following were ordained elders: Charles W. Blackett, Luther Freeman, Benjamin F.

Kingsley, W. J. Fyle, and Eugene H. Thresher.

Rev. A. S. Hunt, D. D., preached a strong-ly doctrinal and textual sermon from the words, "Come and See," the text being John 1:46.

In the evening, at Winthrop St. Church, Rev. E. M. Taylor preached the missionary sermon from the text Matt. 28:19-20.

Bishop Hurst, at its close, characterized it as "an address of great scope and power."

A large number of Methodist preachers occupied pulpits of all denominations in the city.

Promptly at 9 o'clock the business session opened, the Bishop in the chair. Various reports were read.

Dr. Clark reported that the amount received by the Preachers' Aid Society was \$11,556, which he said, was the largest amount during any year in the history of the society.

Dr. Theodore L. Cuyler, of New York, was introduced, and said, among other things: You must remember that the eye of your Presbyterians brethren is upon you as well as the eye of the Master. I take sweet counsel every week with you in the columns of *Zion's Herald* and the *New York Christian Advocate*. There are no brighter, stronger, or abler editors in the land than Charles Parkhurst and James M. Buckley.

Rev. John D. Pickles was appointed to preach the Conference sermon at its next session.

Then followed reports of various committees.

When the Temperance report was reached, Rev. Frederick Woods, D. D., introduced the following supplementary resolution, which aroused considerable discussion, but which was finally appended to the report:—

WHEREAS, according to testimony from many sources, the two chief political parties of the country are in practical alliance with the liquor traffic, and the liquor traffic is maintained by the facts that they are largely dependent upon the liquor vote, that rummellers hold positions of influence in their caucuses and councils, and that they persistently refuse to countenance the prohibition of the traffic, therefore,

Resolved, that we, as Christian ministers and citizens, repudiate those parties as false to a great principle of political morality, and unworthy the votes of those who pray to God for the extinction of the liquor traffic.

At the afternoon session, Dr. S. F. Upham in the chair, reports and resolutions were submitted. Various committees were also appointed, etc.

At the evening session Rev. C. W. Blackett read the report of the statistical committee, which showed an increase of \$12,719 above the estimate of pastors' salaries for last year, and \$12,720 increase over the estimate of salaries of \$750 collected for Conference claimants; an increase on the value of church property of \$152,390, and in the value of parsonages of \$6,900. It was shown, also, that the amount collected for missions was \$26,582; for board of Church Extension, \$2,509; for Freedmen's Aid, \$3,719; for Woman's Foreign Missionary Society, \$10,429; for the Woman's Home Missionary Society, \$5,028 (cash) and \$1,801 (supplies); for Church Aid, \$5,257; and Sustenance Fund, \$1,716.

The committee for taking into consideration the holding of holiness or other meetings in any community contrary to the will and request of the pastor of the church, made a report, the first resolution of which was as follows:—

Resolved, That we deprecate this course as in conflict with the orders and discipline of the church, and that they persistently refuse to countenance the holding of such meetings, and we hereby affectionately admonish these brethren to discontinue the same, and advise them that the Discipline devolves upon the pastors the duty of controlling and regulating all the public religious services of their respective churches, and requires the necessary steps to be guided by the counsels of their pastor as to the character, number, place, and the time of holding of public religious meetings, and we shall hereafter expect of them conformity thereto.

Rev. Dr. W. R. Clark introduced this resolution, with one other and preamble. Rev. Dr. Daniel Steele introduced a minority report. The majority report was unanimously adopted.

Rev. J. S. Breckinridge spoke in behalf of the Methodist Episcopal Hospital in a witty speech, which also made clear and strong his claim.

Dr. Spencer also briefly spoke, in which he said that during the last six years the gain from collections only has been 59 per cent; and also that during the last four years the Church Extension Society has given more money to the New England States than to the entire States of Ohio and Indiana.

David Sherman, William Silverthorne, C. A. Merrill, were made supernumerary.

W. D. Bridge, John Capen, M. H. A. Evans, were made supernumerary.

W. P. Ray was given a supernumerary relation, in order to engage in evangelistic work.

O. R. Miller, John A. Hughes, A. H. Nazarian, Edward J. Abernethy, Arthur Bonner, James H. Stubbs, and Carlos Lazra were admitted on trial. The latter was also elected to deacon's orders.

After some small matters had been attended to, there was singing, a prayer by the Bishop, and then a few remarks by him, after which the appointments, which were published last week, were read.

NEW ENGLAND SOUTHERN CONFERENCE.

Reported by REV. WALTER J. YATES.

[Continued.]

SATURDAY.

A. P. Palmer conducted the devotional exercises.

Herman Young was elected to elder's orders under the missionary rule.

John N. Gowler, John H. Newland, Hartley A. Ridgway, were elected to elder's orders.

John E. Duxbury, Jr., Renette C. Miller, Robert E. Smith, Ambrey Field, Charles B. Bromley, were passed in studies and elected to deacon's orders.

John H. Backey was elected a local elder.

An invitation from Plymouth Memorial Church to hold the next session of the Annual Conference with them, was accepted by a rising vote.

A subscription to meet the deficiency of the trustees of the Conference was taken, amounting to \$180.

The proposed scheme for conducting Conference examinations was read by the General Conference. In view of the fact that the General Conference may make some modifications of the existing plan, further action on the subject was deferred and the report of the committee was laid on the table.

The memorial service was the order of the day at 10:30 o'clock. Dr. Micah J. Talbot presided. The Conference choir sang appropriate selections. Rev. John Livesey offered prayer. Oblitaries were read of Palfrey, Hawkes, M. P. Adams, Geo. W. Brewster, Geo. W. Wood, Henry J. Fox, Mrs. Harriet E. Husted, wife of Rev. J. B. Husted.

The Education committee was held in Pleasant St. Church at 7:30 o'clock. F. D. Blakelee presided. The addresses of the evening were made by F. L. Hayward and Dr. B. P. Raymond, president of Wesleyan University.

At the annual meeting of the Conference trustees the following officers were elected: President, Micah J. Talbot; secretary and treasurer, John W. Willett; executive committee, Micah J. Talbot, H. D. Robinson, E. M. Martin.

SUNDAY.

The love-feast at 9 A. M., in the Opera House, was presided over by M. J. Talbot, and was a season of deep spiritual interest and profit.

The Bishop preached, in the same place, at 10:30 o'clock, a sermon of unusual power and persuasiveness. At the close of the service the following were ordained deacons: Wm. S. Foster, Robert S. Moore, John E. Duxbury, Renette C. Miller, Ambrey Field and Charles B. Bromley. The singing by the Conference male choir was especially fine.

The afternoon service was in Pleasant St. Church. Dr. B. P. Raymond was the preacher. At the close of the service the elders were ordained: Hartley A. Ridgway, John H. Newland, John H. Backey and Herman Young.

The evening service was largely attended. W. V. Morrison presided. Dr. J. O. Peck and Dr. Wm. Bart, of Iowa, the speakers, and deeply stirred the people with argument and incident.

MONDAY.

The Bishop took the chair, and the session opened at the usual hour with devotional service conducted by W. I. Ward.

The following are the supernumerary preachers: W. H. Richards, Daniel Wise, W. O. Cady, E. M. Anthony, D. A. Whedon, W. M. C. Bray, W. V. Morrison, W. F. Steele, E. D. Hall, A. J. Church, H. W. Conant, W. Turkelton, L. E. Danham, A. E. Drew, S. T. Patterson, J. W. Willett, J. L. Hill.

The laudatory eulogies were: E. L. Hyde, E. S. Fletcher, J. C. Allen, F. A. Loomis, Lozier Peirce, E. B. Hinckley, J. B. Husted, G. W. Starnes, A. E. Hall, J. T. Boston, C. O. Phelps, S. B. Chase, E. B. Bradford, J. O. Thompson, Samuel Fox, Chas. Hammond, G. W. Anderson, H. S. Smith, Carlos Banning, E. S. Stanley, J. H. Sherman, Ed. Ward, Edson, J. F. Steffell, James Mather, G. A. Moses, W. H. Stetson, W. P. Hyde, E. A. Lyon.

Rev. J. B. Smith and G. H. Lamson were made effective, as was also J. O. Dodge.

Mr. Louis Marsh, widow of Rev. Joseph Marsh; Mrs. Elizabeth B. Blood, widow of Rev. L. D. Blood; Mrs. Clarinda S. Blood, widow of Dr. H. J. Fox; Mrs. Mercy P. Blood, widow of Geo. H. Winchester.

A resolution protesting against the sale of intoxicants and opening the gates on Sunday at the Columbian Exposition, was adopted.

In the afternoon Dr. D. A. Whedon presided, and E. F. Clark conducted devotions.

Dr. N. T. Whitaker, of New England Conference, represented the interests of the New England Education Society.

Dr. J. S. Breckinridge presented the cause of the Methodist Episcopal Hospital of Brooklyn. A committee consisting of Clark Crawford, Walter J. Yates and Edgar F. Clark, was appointed to assist Dr. Breckinridge in completing the endowment of the Conference bed in the hospital.

Dr. J. O. Peck, missionary secretary, addressed the Conference.

The anniversary of the Freedmen's Aid and Southern Education Society was also held. Dr. P. O. Peck presided. Dr. Geo. W. Gray, assistant secretary of the General Society, gave an inspiring address.

The Woman's Foreign Missionary Society held its anniversary in County St. Church, Saturday afternoon. Mrs. Annie E. Lewis, of County St. Church, presided. Mrs. J. H. James, corresponding secretary, read her annual report. The total sum raised during the year was \$500. Rev. A. K. Kidder, formerly a missionary in India, spoke. Bishop Fox and Miss Fannie Stokes, a missionary to India, also gave addresses.

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Rev. J. B. Smith and G. H. Lamson were made effective, as was also J. O. Dodge.

E. H. Hatfield was requested to ask a location.

J. C. Hull was announced as transferred to Minnesota.

M. S. Kaufman was left without appointment to the New England States.

The Conference stewards reported \$6,510 received and \$6,590 appropriated to the supernumeraries.

The committee on Conference claimants have appropriated for the ensuing year to the necessities cases, \$6,150; and apportioned to be raised by the churches, \$4,718. After debate, the usual resolutions regarding the raising the funds were adopted.

A resolution for an annuity plan was introduced by J. H. Nutting and explained by J. Benson Hamilton. It was referred to a committee of seven, with instructions to report to the Conference next year. The committee consists of R. P. Pover, D. L. Brown, G. W. King, W. A. Luce, W. J. Yates, G. H. Bates, J. H. Nutting.

Dr. Burt of Italy Mission Conference, was introduced and spoke.

The committee in the case of R. J. Kellogg reported, and his character passed.

S. O. Benton and S. H. Bailey, eq., were elected members of the Conference board of trustees. Micah J. Talbot reported for the trustees.

The business session at 2 o'clock opened with H. D. Robinson in the chair. C. H. Ewer conducted the opening devotions.

A. P. Palmer reported for the committee on program for Conference of 1893, and the report was adopted.

A committee to nominate a Conference president of the Epworth League was appointed, consisting of L. G. Horton, G. W. Hunt and W. F. Davis.

The report of the committee on the Freedmen's Aid and Southern Education Society was presented and adopted.

A resolution introduced by J. L. Bartholomew against supporting any political party which favors the liquor traffic drew out an animated discussion. This was not adopted, but a substitute pledging to support as candidates for office none who favor licensing the liquor traffic, was passed.

A. J. Coultas presented the report of the committee on Education, representing the work of East Greenwich Academy, Wesleyan University, Boston University, and Boston Correspondence School. Visitors were appointed to East Greenwich Academy as follows: R. D. Dyson, B. F. Simon, W. E. Kugler, Dr. and Mrs. M. J. Talbot, J. H. Abbott, J. F. Cooper, J. E. Hawkins, Helen W. Webster, Rev. and Mrs. J. S. Wadsworth, J. D. King, E. C. Bass, Rev. and Mrs. L. G. Horton, Isaac F. Thompson, Clark Crawford, J. W. Webb, Mrs. W. V. Morrison, J. Odham, R. Pover, F. L. Hayward. The visitors to Boston University

School of Theology are J. D. King and A. J. Coultas. The visitor to Boston Correspondence School is C. A. Stenhouse. F. D. Blakelee represented the interests of the Academy in a stirring speech.

Reports of committees on Church Literature and Periodicals, Sunday schools, Woman's Home Missionary Society, Woman's Foreign Missionary Society, Bible Work, Sabbath Observance and Conference Home Missionary Society, were read and adopted.

The Conference treasurer's report was adopted.

The education funds in the treasurer's hands were ordered sent to the Board at New York.

Rev. F. P. Parkin and J. W. Horton, eq., were appointed visitors to Wesleyan Association, Boston.

D. L. Brown was voted \$100 as compensation for his services as treasurer of Conference Claimants' Fund.

A resolution endorsing the work of Dr. J. B. Hamilton in the interest of supernumeraries and inviting him to present the cause in our pulpits, was adopted.

A resolution touching the nature of securities required by the Church Extension Society from societies receiving aid from its funds, was adopted, and the delegates to General Conference instructed to bring the attention of that body to the facts in the case.

Walter J. Yates was elected Conference president of the Epworth League.

Chas. E. Baal, F. Henry Spear, Sherman E. Ellis, Wm. A. Alexander, Ambrey Field, Thomas C. Denman, Joseph Jackson, F. L. Streeter, John E. Duxbury, R. C. Miller, were admitted on trial into the Conference.

Geo. H. Heffron was recommended to Presiding Elder Tirrell for employment.

The Conference concurred with the Christian St. Church, Providence, in requesting the Supreme Court of Rhode Island to allow a relocation of their property.

Geo. Bernerster was discontinued from trial at his own request.

E. Tirrell was appointed auditor of the accounts of the Conference treasurer.

S. O. Benton was made auditor of the accounts of the treasurer of the Conference claimants.

The Bishop's nominations of the various examining committees and boards were confirmed.

S. O. Benton and Walter Ela were elected directors of East Greenwich Academy.

The transfers were announced of J. Pearce to Minnesota Conference, and A. P. Palmer to Northern New York Conference.

The appointments appeared last week.

THE CONFERENCES.

NEW ENGLAND CONFERENCE.

B

Obituaries.

Not many have died during the year on Saco (Me.) charge, but some of our most highly appreciated members have been taken. Death began his work early in the year.

Darling.—Florence Darling died July 15, 1891, aged 21 years. She was possessed of singularly attractive endowments. A good face, fine musical ability and sweetest voice were her chief gifts. She was the center and life of a very large circle of friends. In addition to this, Florence was a Christian. She was converted before she was fifteen years of age. Her death was a great loss to the church and to her friends. She was a member of the Young People's Society of the church, and was one of its most active members. Everywhere her life shone for Christ.

She was sick in March, but soon recovered and participated in a musical festival in May. In June she was again prostrated, and slowly stepped down to the river. It was at this time that I learned her worth—not only in her content and patience in suffering, her willingness to have Jesus lead her all the way, which she expressed in her last words, but in the widespread interest manifested by everybody in and out of the churches. Rarely has a person so moved as she was moved by the death of a prominent citizen as Saco was moved by hers—never before by that of a person so young. A mother, two children, and an aunt who has ever been as a mother, are waiting on this side for a little while.

Remick.—Mrs. Isabella Remick died in Tamworth, N. H., Jan. 10, 1892, aged 77 years. In early life she married Israel Jacobs, of Saco, Me., where soon afterward they experienced religion and joined the Methodist Church. Her husband passed over the river in 1850. Some years later she married John Remick, of Tamworth, N. H., where she resided until her death.

From the time of her conversion it could well be said of her, "She hath done what she could." She has ever been an earnest, self-denying Christian and very devoted to the church of her choice. Her home was the preacher's home, and the "prophet's chamber" was always ready. Her sickness—pneumonia—was a short and severe one, but the faith which sustained her in the trial incident to her life proved sufficient when the last enemy approached. An hour before her death her daughter asked her, "What do you want?" In reply she said, "Why, yes, Jesus is with me all the time." The same morning she murmured, "Almost home."

Sister Remick was buried from the Methodist church in Saco, Jan. 13. A husband and two children survive. Her husband, John Remick, is left to mourn her loss.

Kimball.—Alice E. Kimball died in Saco, Me., Jan. 29, 1892, aged 27 years. Sister Kimball's life was full of sorrow and suffering. Consumption took her father when she was two years old, and her mother when she was eleven. She then found a welcome in the home of her uncle, William Wakefield. Her health has always been delicate.

At the age of sixteen, under the labors of Rev. L. H. Bean, she was soundly converted, and constantly illustrated in her life the power of God to save, to help, and to aid in Christian work. She was a successful teacher in the Sunday-school, an active worker in the Young People's Society, and a faithful attendant to the duties devolving upon her as a member of the visible church.

During her years of physical weakness she exhibited markedly the grace of patience inspired by the hope of the Gospel. For months she has known that she must soon die, and waited and suffered cheerfully, and without gloominess in her sick room. As the end drew near her sufferings intensified, but she came off more than conqueror.

At her funeral the church was filled with her friends and acquaintances. The church militant weeps at these losses, but the church triumphant rejoices.

Thompson.—Mrs. Sarah R. Thompson, widow of Mr. John L. Thompson, departed this life suddenly in Portland, Me., June 9, 1891.

Mrs. Thompson was born Aug. 1, 1820, and was the only child of Asa and Joanna True, of Yarmouth, Me., parents of good old Baptist stock. She was a girl of a very exemplary character. Her religious experience dated back to girlhood, but because of her natural reticence and sense of unworthiness, it was not until late in life that she united with her husband in joining the Methodist Episcopal Church.

Until the death of her husband, in 1885, her life had been almost unclouded sunshine with forty-three years of nearly perfect married life as could be enjoyed. Returning from a church gathering in usual health, next morning she was found dead, thus suddenly ceasing at once to work and live.

Always pleasant, ever seeking unostentatiously to be useful, her call from heaven caused deep mourning to a large circle of friends, whose sorrow was turned into joy by the blessed comfort and hopes of Gospel truth.

Green.—Laura Green, daughter of Meritt and Eliza Ann Green, died in Portland, Me., July 9, 1891, aged 39 years. Sister Green joined the Lord at the age of eighteen and sought the class. She was a fine singer and delighted to do the Master's will. A successful school teacher, after some years she was taken ill in Massachusetts, and was carried home where she was with her room until her death.

Hyde.—Mrs. Susan Hyde died in Shrewsbury, Mass., Sept. 30, 1891, aged 77 years, 5 months and 28 days. Susan Hyde was born in Hubbardston, Mass., and fifty-seven years ago was married to Amasa Hyde. After a short residence in Worcester, they came to Shrewsbury, where they were connected with the first efforts to organize a Methodist Church in the place. They joined the first class organized, in 1846, and were foremost in every line of Christian work together for forty years when, in 1886, Father Hyde was given the "crown of life."

Mother Hyde, the last remaining member of the class of seven, survived him a little while, and though unable to attend public worship in the house she had sacrificed so much to help build, her influence was always salutary and her smile of peace will long be an inspiring memory to all who knew her.

The last years of her life were spent at the home of Charles A. Hyde, one of her four children, and from time to time she was taken in and out of the house and faith to the company of those gone before.

Bates.—Mrs. Celia Young Bates, widow of Rev. George W. Bates, was for sixteen years a member of the New England Conference, died at the home of her only son, Rev. George H. Bates, of the New England Southern Conference, at Rockville, Conn., Dec. 21, 1891.

Celia Young was born in Scituate, Mass., Aug. 28, 1813. Her father, Capt. Ephraim Young, was a lieutenant of the famous "men of Kent" who settled Scituate; and her mother of Peregrine White, who was born on the "Mayflower" at Provincetown Harbor. No wonder that through her long life she revered the memory of the Pilgrims and was an enthusiastic American.

At the age of fourteen she heard Christ at a meeting in a barn on Old Settle circuit, and at once gave herself with rare devotion to His service and that of the Methodist Church. After nearly ten years of successful work as a teacher, she was married to an itinerant minister in 1838 and at once threw her whole heart into her new work, proving a helpmeet to her husband and a "model pastor's wife."

Fourteen years later she returned to her birthplace, a stricken widow, to give her thoughts and energies to the education of her son, her busy needle rendering important aid in the financial part of the work. Ardent as was her attachment to that only child who followed her, she never called him into the army, she sent him forth with her blessing. When, through weary weeks, she heard nothing from the young soldier, and all others believed him dead, she relied on God's promise and piloted her head on the old Psalm, which she nightly repeated from memory. Others were surprised when good tidings came, but the mother was not. She had stayed her mind on God and was kept "in perfect peace."

During this residence in Scituate, Mrs. Bates was elected a member of the local

school board, being one of the first, if not the very first, of the ladies of the Bay State to do so. For such a position her excellent education and wide knowledge of literature, and especially her thorough acquaintance with the English language and her remarkable qualifications. In matters of pronunciation she was an authority, and her skill as an elocutionist was exceptionally well particularly fond of poetry, and choice verses from her own pen have appeared in the "Herald" and other newspapers.

It was the joy of this excellent lady to enter the itinerancy the second time when, in 1859, her son became a pastor. Certainly "Mother Bates" was a great blessing to the church and to the people. Her practical and useful life was not of the jocular sort, but of the practical type, and her expression of self-sacrificing activity for the good of those around her. Probably the work that will be longest remembered and most influential was that in encouraging the good and edifying young Christians. Some whom she thus helped are now in the ministry. One at this time is the pastor of the church in which she lived, and another is a member of the church in which she lived. Her last days were, indeed, days of triumph, though days of great physical suffering. He said to the writer a few days before his spirit took its flight, "Brother, I have got most through, but bless the Lord! Oh! bless the Lord!"

The community has lost a bright light, the church a strong supporter, the family a tender, loving, cheerful husband and father, and a devoted mother. The church and the community have lost a bright light, the church a strong supporter, the family a tender, loving, cheerful husband and father, and a devoted mother. The church and the community have lost a bright light, the church a strong supporter, the family a tender, loving, cheerful husband and father, and a devoted mother.

Hall.—Mr. E. J. Hall, a valued member of Harvard Street Church, Cambridge, died, Jan. 5, 1892. Brother Hall was born in England, but came to this country in early life, and yet a young man was converted and became a member of the Methodist Church, to which he remained faithful until his death. He was a member of the church in which he lived, and was a member of the church in which he lived. He was a member of the church in which he lived, and was a member of the church in which he lived.

Chase.—Abner Chase was born in Unity, N. H., Sept. 18, 1803, and died in Groveland, Mass., Jan. 4, 1892. He came to Groveland when he was fourteen years of age, and was converted at twenty-eight under the labors of Rev. T. W. Gage, a local preacher, and joined the M. E. Church. He was a member of the church in which he lived, and was a member of the church in which he lived.

Hersey.—Brother Stillman W. Hersey died from pneumonia, Jan. 6, 1892, aged 73 years. Brother Hersey was one of the original members of the church at Cohasset which was organized more than fifty years ago. For nearly all, if not the whole, time he held official relations in the church. He was a member of the church in which he lived, and was a member of the church in which he lived.

Lovejoy.—Died, in Hardwick, Vt., wife of J. Lovejoy, Sept. 18, 1891, aged 71 years. She was a native of Conway, N. H., and was married to her husband in 1815. She was a member of the church in which he lived, and was a member of the church in which he lived.

Hutchinson.—Mrs. Adeline W. Hutchinson was born in 1805, in Portland, and fell asleep in Jesus on Monday, Jan. 4, 1892, in the 87th year of her age. She was the daughter of Capt. George Gooding, 5th Infantry, U. S. Army, and from ten to seventeen years of age she lived with her father at Fort Snelling, Falls of St. Anthony. Returning to Portland in 1823, she was married to Capt. John Hutchinson, and in 1827 joined the M. E. Church, having been a member of the religion under the labors of Rev. Ephraim E. Wiley.

Sister Hutchinson was one of the original leaders in the Washington movement, continuing an honored member of the Martha Washington Society of Portland until her death. Her life was a life of piety and goodness, and she was a member of the church in which he lived, and was a member of the church in which he lived.

Hodges.—Mrs. Julia A. Hodges, widow of the late Daniel Hodges, of Lewiston, Me., died at Woodford, Jan. 7, 1892, aged 70 years. Sister Hodges was born in Fairfield, and was one of a family of eleven—the children of Ellis and Patsy Williams. Her parents were staunch Methodists of the earlier type, and their house was the home of the weary traveler and the stranger.

A martyr for the good of her loved ones, her husband and son, she was a member of the church in which he lived, and was a member of the church in which he lived. She was a member of the church in which he lived, and was a member of the church in which he lived.

Doan.—Mrs. Mary W. Doan, widow of Thomas R. Doan, departed this life at Portland, Maine, Jan. 8, 1892, aged 84 years. Sister Doan was converted at camp meeting when about eighteen, and for over thirty years was an active worker in the church. She was a member of the church in which he lived, and was a member of the church in which he lived.

Wesley.—Fred W. Wesley, oldest son of Wesley and Annie B. Wesley, died in Berwick, Me., Jan. 12, 1892, aged 10 years and 10 months. His young brother was converted and joined the church in December, 1891; and on Jan. 5, 1892, received the ordinance of baptism; and an intelligent and consistent member of the church. He loved the class and prayer-meetings, and was a faithful witness for the Savior. Disinclined to the worldly life, he had found in Christ the life eternal.

He was a lovely and pleasant boy, and was especially fond of his kind children and grandchildren who never tired of his affectionate and providing for her every comfort. A long and beautiful Christian life is ended, and his soul is at rest.

Merrill.—Fred W. Merrill, oldest son of Wesley and Annie B. Merrill, died in Berwick, Me., Jan. 12, 1892, aged 10 years and 10 months. His young brother was converted and joined the church in December, 1891; and on Jan. 5, 1892, received the ordinance of baptism; and an intelligent and consistent member of the church. He loved the class and prayer-meetings, and was a faithful witness for the Savior. Disinclined to the worldly life, he had found in Christ the life eternal.

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Raymond.—Died, in East Mansfield, Mass., Jan. 11, 1892, Julia Raymond, aged 91 years and 7 months. "Aunt Julia," as she was familiarly called, was a very worthy member of the M. E. Church in this place. Although she was deprived of her eyesight and hearing in a great measure, yet she delighted to converse upon the warfare of the heart, and was waiting to depart and be with Christ. She was a member of the church in which he lived, and was a member of the church in which he lived.

Francis.—Died, in East Mansfield, Jan. 21, 1892, Sister Nancy Francis, aged 87 years. She was a member of the M. E. Church, being converted in very early life. The cause of God lay very near her heart, and she always expressed a deep interest for the welfare of the cause, being ready to do her part towards advancing the interests of Zion as far as she was able. J. B. W.

Francis.—Died, in East Mansfield, Jan. 21, 1892, Brother Lyman Francis, aged 87 years. He and his mother lived for several years after the death of his father; the day after his mother was buried, he was taken with what the doctor called "creeping paralysis," which continued to increase upon him until he died. He was a member of the M. E. Church, and had been for several years one of its officers, and for about twenty-five years he had been a member of the church. He will be greatly missed in the community. J. B. W.

Chase.—Mrs. Jane Chase was born at Boothbay, Me., April 20, 1821, and ended her mortal pilgrimage Jan. 11, 1892, at Deering Centre. Her whole life from the early days of womanhood was devoted to God and His service. From the first moment when, more than fifty years ago, she was converted, she was a member of the church in which he lived, and was a member of the church in which he lived.

While not able to attend public services for some years, she did not lose interest in the work of the church. Retaining her faculties to an unusual degree, her faith was steady, and her trust in the all-sufficient grace and aid of God. During her last sickness she repeatedly expressed the hope that the Lord would take her quickly when the end came. And it was even so; the silver cord was loosed, and the golden cord was broken, in the quietness of sleep.

Her funeral service was attended Jan. 9, and was held at the home of her daughter, Mrs. J. B. W. Her husband was always up to the service of the Lord, and was a member of the church in which he lived, and was a member of the church in which he lived.

Small.—Died, at Ocotit, on Jan. 11, 1892, Mary R. Small, wife of Abner L. Small, aged 69 years, 2 months. Very suddenly the blow came; the cause, a severe cold, which had been present for some time, preceded her death lasting but twenty-four hours. She had long been a sufferer, and for two years past had been threatened with total blindness.

Sister Small became a Christian in early life, and joined the Methodist Episcopal Church here in 1815. She was a member of the church in which he lived, and was a member of the church in which he lived. She was a member of the church in which he lived, and was a member of the church in which he lived.

when he saw the growing strength of the liquor business over the leaders of the political parties and the wretched poverty of the people, he was determined to do something to stop it. He was a member of the church in which he lived, and was a member of the church in which he lived.

Bro. Randall.—Josiah H. Randall was born in Foster, R. I., Feb. 17, 1817, and died in Williamstown, Conn., Jan. 8, 1892. Of a family of sixteen children, he was the fourth to pass over the river. Converted at the age of twenty-five, he soon joined the Methodist Episcopal Church at Versailles, Conn., and the labors of the land were his. N. G. Lippitt. He united with the church in Williamstown in December, 1855, and with the exception of two years which he spent in Stafford Springs, continued in this relation until called home.

Bro. Randall was a very earnest Christian and a devoted Methodist. He expounded most heartily the doctrines and policy of the church of his choice and was a pattern of loyalty. The fire on his family altar never went out, and his class and prayer-meetings he never neglected, and his pastors found in him an active helper and a wise counselor. Humble and unassuming in his position, he was called when called to any work for Christ he was ready to do all he could. As a class leader he was eminently efficient, holding that office for more than twenty years. Walking closely with God, and filled with His spirit and love, he could always sympathize with, cheer and help his brethren, and was a faithful and never wavered; his devotion never cooled, and in prayer and exhortation he had great power. In other official relations he also did his duty, his heart being at the time of his death a steward.

During the last few years of his life he was in feeble health, but his interest in the church was unabated, and at the Sunday morning preaching service was usually a very active and helpful presence. His death was a serious loss to the church, and his death was a serious loss to the church, and his death was a serious loss to the church.

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the pastor speaking from the appropriate Scripture: "Gather my saints together unto me; I will gather them as a shepherd gathers the flock, and I will save them as a shepherd saves his sheep." It is to be feared that those who live, but do not die well. Bereaved children can but rejoice at the prolonged life of such a mother.

Bro. Randall.—Josiah H. Randall was born in Foster, R. I., Feb. 17, 1817, and died in Williamstown, Conn., Jan. 8, 1892. Of a family of sixteen children, he was the fourth to pass over the river. Converted at the age of twenty-five, he soon joined the Methodist Episcopal Church at Versailles, Conn., and the labors of the land were his. N. G. Lippitt. He united with the church in Williamstown in December, 1855, and with the exception of two years which he spent in Stafford Springs, continued in this relation until called home.

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Zion's Herald.

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This offer is made in order that those who are not new readers of the paper may have the privilege of thoroughly examining it; also that many more of our people may be induced to follow the proceedings of the coming General Conference, which will be fully reported in our columns. The session will be unusually interesting and important in results. Will our ministers and readers, therefore, make known to our people generally that they can secure ZION'S HERALD for six months for

\$1.00?

TO THE FRONT.

The attitude of the church toward contemporary problems has always been unfortunate in one respect—its too faithful adherence to old and outgrown methods. Like some old-fashioned dame who still pushes her needle through miles of linen and calico, or cooks her wholesome New England dinners over a bed of coals in the fireplace, the church has ever striven to meet the new need, the need of the age, with the old equipment. When the call came for missionaries in heathen lands, the church sent forth men equipped with creeds, ceremonies, ordinances and ecclesiastical conventionalities, whereas the nations lying in darkness needed not so much to be proselyted as to be met upon a common ground of human brotherhood, with a recognition of good, if any there was, in their own religions, and an endeavor to incorporate it into the new, fuller and final truth; but it is not until the present hour that the church is beginning to arrive at the conviction that this is the true method of evangelizing heathen nations.

At home, the church has been trying to help the masses by the exercise of a lofty charity and gloved condescension, when the masses needed love, brotherhood and sympathy. So, too, our religious apologists have been fighting science and infidelity with antiquated and inefficient weapons. All along it has been the old equipment confronting the new need—the church militant shaking its bludgeon at the Krupp gun.

But the time has now surely come to inaugurate a new era in the life of the church. What we need to-day is a church that can meet contemporary problems with contemporary methods; a church to which each new need of the age shall suggest some fresh and adequate method of meeting that need. We want a church that can attack the social problems of the present time with something more modern and effective than tracts and soup-houses. We want a church whose home missionaries shall be earnest scientific students of present economic conditions, and whose foreign missionaries shall take with them, not only Bibles and catechisms, but schools, machinery, books, pictures and trades. The best evangelists, either at home or abroad, are the men who are most in touch with the spirit of the present age.

To keep step with the time and the opportunity, is the need of the church of to-day. Let her overcome the old habit of being always a step behind the opportunity—always meeting, or trying to meet, the new need with the old equipment. Why should Christianity be the one great factor in modern civilization whose significance is entirely that of the past? As the church of to-day has emancipated herself from superstition and credal bondage, so let her emancipate herself from the hampering conservatism of out-grown methods, by putting herself in touch with the progressive spirit of the age.

PERSONALS.

—Hon. Alden Speare and wife have returned from several weeks of pleasant and interesting travel in Mexico.

—Rev. I. W. Newell was ordained elder at the late session of the N. E. Conference.

—Rev. I. G. Ross was thoughtful and alert in the entertainment of the Maine Conference.

—The excellent article by Rev. J. D. Pickles on our second page, is just now especially apropos.

—The last call made by Lady Henry Somerset in Boston was at the State Prison to see a convict from her own country.

—Rev. Sullivan Holman is recovering from a severe attack of the grippe, which has lingered with him for three months.

—President S. C. Bartlett's able and pertinent contribution on the first page this week, will attract thoughtful attention at this time.

—We fully accord with Bishop Hurst in his opinion that the "best men in the Conference" should be selected for presiding elders.

—Bishop Mallouin is in the city for a few days. He will preach at Baker Memorial Church, Dorchester, next Sunday morning.

—Rev. C. J. Fowler, of Grace Church, Haverhill, made thoughtful and generous arrangements for the accommodation of the N. H. Conference.

—Rev. Geo. E. Smith, who has just closed a highly successful pastorate at St. Albans, and who has been assistant secretary of the Vermont Conference for many years, took a superannuated relation at the late session, and will spend the year in visiting throughout the West.

—Rev. Dr. W. A. Spencer shows, upon the first page, that our Methodism was never more aggressive and successful than at the present hour.

—Rev. D. C. Knowles, D. D., was present at the session of the N. H. Conference, greatly improved in health by his stay of several months at Clifton Springs.

—Rev. D. B. Randall, D. D., was present at the session of the Maine Conference, receiving reverent and affectionate consideration from his ministerial brethren.

—Bishop Foss was unable, on account of illness, to preside at the session of the Vermont Conference, but Bishop Andrews was heartily welcomed as his substitute.

—A Conference quartet, consisting of Rev. A. A. Lewis (leader), T. F. Jones, J. M. Frost and M. B. Pratt, added much to the services at the sessions of the Maine Conference.

—Rev. W. R. Webster, of Suncook, N. H., settled at Conference for every subscriber to ZION'S HERALD upon his charge; and he had, moreover, made a large increase of new subscribers.

—Rev. Frederick Woods found on his door-step, the night before Easter, a box containing rare flowers and crisp United States certificates—a welcome gift from some of his young people at the beginning of his third year among them.

—The appreciation in which Rev. S. Donaldson, the retiring presiding elder of St. Johnsbury District, Vermont Conference, is held by his brethren, is evidenced by the elegant gold watch which was presented to him Friday forenoon by Rev. P. N. Granger in behalf of the brethren.

—Bishop Goodsell's address at the Maine Conference to the young men to be received on trial, was especially able and inspiring.

—"The ignorant man in our ministry," he said, "is the doomed man."

—Rev. C. E. Rogers, of the N. H. Conference, has been elected by a committee appointed by the Conference, among the most intelligent young men entering that body.

—The honored veteran corps was well represented at the session of the New Hampshire Conference by Revs. James Pike, O. H. Jasper, James Thurston, L. L. Eastman, Rufus Tilton, and C. M. Dinsmore.

—Professor Huxley says: "From the time I first procured a visiting card it has borne 'Mr. T. H. Huxley'; but I have no objection to the 'Professor.' The only thing I cannot stand is 'Doctor.'"

—The Christian public will be delighted to know that Rev. Dr. Theodore J. Taylor has consented to publish a volume of his sermons. He is now preparing them for the press, and the book will soon appear.

—Ex-Gov. Claflin has returned from the South where he has spent most of the winter, and was observed on Sunday as an interested listener to Dr. Mansfield's first and excellent sermon in Bromfield St. Church.

—The venerable Peter Merrill, whose form and voice have been familiar to all visitors to the Vermont Conference for nearly half a century, was unable to be present at the late session. A letter received shows what all friends long since knew—that his heart is still warm toward his brethren and his faith still undimmed in the fundamental doctrines of Christianity. In his experience it is true that at evening time it is light.

—Dr. Samuel S. Curry, instructor in theology at Harvard and in the Newton Theological Seminary, and principal of the School of Expression at Boston, has been elected instructor in elocution at the Yale Divinity School.

—Our Bishop Fitzgerald was afflicted, while presiding at the session of the East German Conference, in the death of his venerable father, who passed away at Newark, N. J. His father had been an honored and faithful member of the Methodist Church for sixty years.

—There is no pleasant and more inviting place in which to hold a session of the Vermont Conference than in Montpelier, but Pastor Hough knew how to make the most of hospitable homes and a delightful environment.

—Rev. L. L. Hanscom, of Sioux Falls, S. D., has been called East by the death of his son Frank, aged 16 years, who passed away in Milford, Conn., at his aunt's house, March 31. The son has been an invalid from his infancy, the result of a severe attack of diphtheria in Dexter, Maine. Death came as a happy release.

—After ten years of service, Rev. J. D. Beaman retires from the presidency of the Vermont Methodist Seminary. During this time he has raised the institution from the verge of bankruptcy to a position of financial credit and literary prestige, and has made its coffers richer by upwards of \$90,000. Vermont Methodism will forever remain a debtor to his arduous and well directed labors for the institution so dear to his brethren.

—The marriage at Lawrence, on Wednesday evening, April 13, of Dr. Adelbert H. Hubbell, of Haverhill, to Miss Annie S. Moors, at the residence of the bride in the former city, was an informal but very pleasant and happy event. The ceremony was performed by Rev. Charles Parkhurst, D. D. A large number of intimate friends were present. The wedding gifts were many and valuable. The newly married couple commenced housekeeping at once in Haverhill, where Dr. Hubbell has a large and lucrative practice.

—In the election of ex-Gov. Dillingham to the General Conference, Vermont Methodist laymen did themselves honor. The stainless name bequeathed to him by his father, who was a member of the first General Conference to which laymen were admitted, his own long and useful life, his wide experience in deliberative bodies, his eminent legal training, and his unswerving loyalty to the spiritual interests of the church, will render him a valuable member of that body, and will give prestige to the Vermont delegation.

—Rev. Orren Tyler, for seventeen years a member of the East Maine Conference, died in Gardiner, April 9, aged nearly 51 years. He was buried from the Methodist church, Tuesday, April 12. Revs. A. S. Ladd, W. W. Ogier, H. W. Wharf, G. B. Chadwick, B. B. Byrne, and L. L. Hanscom, officiating.

—We are in receipt of a series of tender and appropriate resolutions of sympathy passed by the official board of Central Methodist Church, Taunton, upon learning of the death of the beloved wife of Dr. F. H. Miett, of Denver, Col. Dr. Miett and wife were for many years connected in the closest bonds of active Christian fellowship with Central Church.

—E. P. Telford, of London, begins a two weeks' meeting in People's Church, Newburyport, on Sunday. He will remain in Boston District until the middle of June. Pastors wishing to communicate with him can address 91 Bible House, New York city. Mr. Telford expects to spend the fall and winter months in Baltimore Conference, after which he returns to England.

—Lady Somerset sailed from New York on the "Teutonic," last week Wednesday, for her English home. She was accompanied by her only child, a son, nineteen years of age. The influences for good which this noble woman has set in motion during her brief stay in our country, have been of incalculable value. She carried back with her the best and tenderest wishes of hosts of friends.

—Rev. C. A. Dickinson, of Berkeley Temple, has been called to the city of New York to carry out the middle of June. He has opened the old Goodrich House, and will use it as a summer home for working girls connected with his congregation. There will be from seventy-five to a hundred there during the summer. The cost to the girls will be only about \$7. The remainder will be made up by wealthy ladies of his congregation.

—At the annual meeting of the Massachusetts Homeopathic Medical Society, held April 13, Dr. Liberty D. Packard was elected president for the current year. Dr. Packard is a long member of St. John's Church, South Boston, and is well known among the Methodists of this vicinity, not only for his skill as a physician, but also for his sterling qualities as a man. The church is honored in the honor so worthily bestowed upon him.

—Announcement has been made in the public press that Rev. J. M. Williams, Ph. D., of Fall River, is to connect himself with the Protestant Episcopal Church. We have enjoyed the pleasure of a prolonged, intimate and happy acquaintance with Dr. Williams. For twenty-four years he has done our church faithful and loyal service. He is a Christian in the fullest sense of the word, and his success in his new field of labor.

—Rev. Wm. D. Bridge, who took a superannuated relation at the late session of the New England Conference, by reason of his wife's continued ill health, has been given by Harper & Brothers of New York the general agency for the State of Massachusetts for Bishop Hurst's great work on India entitled "The Ignorant man in our ministry," he said, "is the doomed man."

—The New England Conservatory does well to keep alive the memory of Dr. Eben Tourjais, its distinguished founder. Memoir services commemorative of the first anniversary of his death were held on the 12th inst. Richard H. Dana, in opening the services, said: "Dr. Tourjais was one of those rare men whose foresight at times amounts almost to prophecy. In the grand work he has accomplished for the advancement of musical instruction in the city of Boston, Bostonians have much of which to be proud, and it rests entirely with them to see that his good work shall not fall by giving it their earnest support."

—"The Christian World" (London) observes:—"Mr. Spurgeon's grave in Norwood cemetery every fine day attracts a number of visitors. In the bright sunshine of Friday afternoon little groups of boys and girls were constantly arriving. The grave just now has a rather desolate appearance. So many feet making a circuit of it, the green slope in which the tomb was constructed has been converted into a mound of clay. A small block of marble attached to the masonry bears the name, 'C. H. Spurgeon.' Two huge slabs of stone are temporarily placed across the top of the open brickwork, and upon these were one or two faded wreaths. When the monument was erected, the soil to be crowned has been erected, it was a prominent object. It is said that on a clear morning the tabernacle can just be seen from the grave of its late possessor, the distance being between four and five miles."

—We share heartily in the gratification expressed by the trustees of Wilbraham Academy upon the receipt of a communication from Rev. W. R. Newhall, announcing his formal acceptance of the position of principal to which he was recently elected. It is a great compliment to Mr. Newhall to be called to take up the work which was so honorably and successfully done by our late pastor, Rev. Dr. Wilbur Fisk, Nathan Bangs, John Foster, David Patton, Charles Adams, Robert Alyn, Minner Raymond, Edward Cooke, Nathaniel Fellows and George Steele. The father of the principal-elect, Rev. Fales H. Newhall, was the genius of our church, perhaps the most acute, brilliant and polished of the remarkable coterie of New England men which our local Methodism has produced. William Rice Newhall was born in Boston in 1800, and at the age of thirteen was sent to the school over which he is now called to preside. He was converted in childhood, and united with Bromfield St. Church, when Dr. Wm. Rice, for whom he was named, was pastor, and by a peculiar fitness was baptized by Dr. Rice. He was only sixteen when he entered Wesleyan University, stood third in his class at the end of the first term, and was one of the ten speakers on the commencement stage, receiving special honors in Greek. He was singled out to take part in every oratorical contest during his course, being either elected by his class or appointed by the faculty. In the spring term of his senior year he preached his first sermon in Portland, Ct., for Rev. C. A. Littlefield. He was early an instructor at Pennington Seminary, Tilton and East Greenwich, showing special adaptation to the work of teaching. His love for the pastorate and especially his delight in preaching the Gospel, carried him into the regular ministry, and at Auburndale and State St., Springfield, he was signally successful. By tradition, culture, capabilities and experience he is admirably qualified for his new work. We congratulate the institution and the entire church upon his election.

For Dr. Geo. M. Steele, his immediate predecessor, the friends of the school express most hearty appreciation for his long, characteristically able and successful management.

BRIEFS.

It is a noticeable fact that three of the New England Conferences are held the present year in the State of Massachusetts.

Dr. Hunt is telling the patronizing Conference of the New England Depository made last year the best record for many years.

An appreciative reader asks: "Where is Paul Penman? Has that revolver done its work? P. P. should read Acts 20:27 and Matt. 10:28, first clause."

Bishop Porter uttered a two-fold complaint at the session of the New England Conference when he said that the young Methodist ministers were securing for wives all the best girls of the country.

We are rejoiced to announce that the readers of ZION'S HERALD have pledged the full amount needed for the Aztec Church. Acknowledgments are postponed, for lack of space, until the next issue.

The Boston Preachers' Meeting was addressed on Monday last by President W. F. Warren upon the educational interests of the church, and pleasant and encouraging addresses were also made by Judge L. E. Hitchcock and Everett O. Fisk.

Our readers will readily appreciate that the publication of reports from so many Conferences, with lists of appointments, requires so much space that other and less important matters must wait until the next issue. The pressure upon our columns is unprecedentedly urgent.

A copy of the first French Discipline of the Methodist Episcopal Church published in America lies upon our table, containing the articles of religion, general rules, and all the ritual. The translation, type-setting and binding were done by Rev. Thomas Dorion, of Manchester, N. H., and his daughter, Miss Laura, who is secretary of the first French Epworth League organized in America.

Christman Hall, our principal building at Clark University, Atlanta, Ga., was burned on the night of the 11th inst. This was one of the large buildings first erected by the Freedmen's Aid Society, and cost \$40,000, now, as building was very expensive when it was erected. The Society has an insurance of \$21,000 on the building and furniture, which will be promptly paid, and plans for a new structure with many modern improvements will be at once considered.

Rev. J. W. E. Bowen, Ph. D., formerly a student of the Episcopal Church, and now a well known and popular pastor of Ashbury Methodist Episcopal Church, Washington, D. C., has issued in pamphlet form and by request a series of sermons delivered in his own pulpit on problems related to the colored people. These sermons are thoughtful and discriminating, models of chaste and dignified utterance. We heartily commend the pamphlet to those who are particularly interested in the Negro problem. The price is 25 cents.

The growth of Methodism in Bangor, Me., occasions more than local gratification, for the influence of such prosperity is felt throughout the East Maine Conference. The pastor, Rev. G. D. Lindsey, which comes by inheritance, has been unusually successful. Rev. H. E. Foss at Grace Church is seeing encouraging results. During the late Conference year nearly 60 accessions were received by conversion and by letter. At the last quarterly conference the pastor was surprised by an increase of salary of \$400, making the total claim now for annual report, \$1,900.

The Hand-book and Annual Report of the Board of Education of the Methodist Episcopal Church is received, and is full of valuable information relating to our institutions of learning and our educational work. A complete list of Methodist schools is given, with much fuller statistics than have ever before been published. The report shows that the work of the Board of Education is enlarging rapidly and is meeting with great favor throughout the church. The receipts of the Board in 1891 were \$60 per cent. above the same for 1888; the number of students aided last year was 1,102, and included twenty different nationalities.

Carlyle, in his recently-published lecture on literature, speaks as follows of Methodism and its beginnings in the eighteenth century:—"A singular symptom of the earnestness of the period for the revival of religion, it seems to have merely gathered up a number of barren formulas, with little inspiration in it as it is, as it exhibited itself in the rude herald of the new era. Much of its success was due to Whitefield, who must have been a man of great gifts in his heart. He had many dark contests with the spirit of the devil, but he was a man of great faith and genius for into action. All the logic in his was poor and trifling compared to the force that was in him, unquelled since Peter the Hermit."

The Journal of Saturday morning calls attention to a very important statement from Commander F. M. Barber of the United States steamer "Monocacy," the gunboat which our government maintains on the Yangtze River. "Fourteen years ago," he says, "I thought that China was a country where even the continued dripping of the water of Christianity would never wear away the stone of heathenism, but now it is apparent to my unprejudiced mind that the stone will ultimately be worn away by the dripping of the Gospel. 'England,' he adds, 'has the greatest interest in missions, and the United States comes next. There are now over a thousand foreign Protestant missionaries scattered through China. Probably the number of converts of all kinds is in the neighborhood of one million.'"

We are very greatly pained to read the following letter, written in the flush of an inconsolable grief, by Rev. B. H. Howard, of Franklin:—"I take my pen to announce to you the saddest of all intelligence possible to me: My beloved wife, Mary A. Howard, passed away from this life on Tuesday, April 12, at 9:45, and ceased to beat in my judgment, one of the noblest hearts that ever trod in a human bosom. The daughter of Rev. Elihu Brown, of Montpelier, Vt.; educated in the schools in the rural districts of Vermont, and notably at Montpelier of that State; the popular preceptor of the Montpelier Seminary, Vt.; a devoted wife, a devoted mother, and a very greatly admired as an educator. She was successfully administered public schools, including two high schools, at Montpelier, Brookfield, Danvers, Waikie and Townsend. She was elected a member of the school committee at Danvers and Franklin. Of this last town she was a member at the time of her lamented death. But it was as an itinerant wife, a Christian worker, a home maker and a character builder that she has rendered her most essential service. How many the scores whom she has led to Christ, or inspired with higher and nobler ideals, that will bear witness to her worth. She was a devoted wife, more loyal to her family, to her instincts, to Jesus Christ, or to his church."

The writer, within the last few weeks, has had an experience from which a lesson of suggestion is made. Going into the pulpit of one large church in the absence of the pastor, it was impossible to find anywhere an order of service. At the last moment it was necessary to appeal to persons who were sitting in their pews, and to extemporize a program. That minister, in a strange pulpit, suffered no little embarrassment and disturbance, when he could ill afford to be disturbed. Called again, some weeks later, to a large church, he found in the pulpit not only a single order of service, but upon heavy pasteboard a large number of copies—prepared for the special use of the pastor for each service. Such a provision is inexpensive, and is a very great convenience. Moral: Let every pulpit be supplied with a printed order of exercises.

The prospect of Sunday closing at the World's Fair has been a subject of discussion for some time. Several State legislatures have taken action in favor of closing, notably New York, Kentucky, Ohio, New Jersey and Massachusetts. Several of the States through their commissioners have spoken most emphatically upon the same side. The friends of the Sabbath from every State of the Union have earnestly appealed to Congress, by petition and other ways, to decide the question immediately. The recent hearings granted the American Sabbath Union at Washington by the Senate and House committees on the World's Fair have been most encouraging. Acting in accordance with the demand of millions of our citizens that the Exposition shall be closed on Sundays, the Union has urged this as a condition in any bill making additional appropriations by Congress to the Fair. It is now highly important that every Senator and Congressman should be urged by his constituency at home not to vote one dollar more to the Fair without this condition.

General Conference Delegates.—New Hampshire Conference elected the following delegates: Ministerial, S. C. Keeler, J. M. Durall, O. S. Bakel, Reserves, C. J. Fowler, D. C. Knowles, Lay, Dr. L. E. Chase, of Haverhill, J. M. Emery, of Suncook, Reserves, C. H. Hartwell, of Lawrence, H. C. Libbey, of Lisbon.

Vermont Conference.—Ministerial, J. O. Sherburne, L. B. Bruce, Reserves, A. J. Hough, S. Donaldson, Lay, Geo. W. P. Dillingham, of Waterbury, Hon. F. P. Ball, of Bellows Falls, Reserves, M. P. Farley, of Keosauqua Falls, H. N. Turner, of St. Johnsbury.

Maine Conference.—Ministerial, W. F. Barry, J. B. Lapham, Reserves, G. R. Palmer, E. T. Adams, Lay, F. H. Beale, of Augusta, E. S. Crosby, of Bath, Reserves, W. F. Cousins, of Wells, W. H. Miles, of Lisbon.

A Profound Sorrow.—It is with profound sorrow that we are called upon to record the deaths of two members of the New England Training School, who were present and operative. They had the constant medical attendance of the Home physician, and were cared for by trained nurses, assisted by two of our nurse deaconesses. Everything that could be done for them was done, but all failed to arrest the progress of the disease. The house was thoroughly replumbed at the time of purchase, and the most careful tests by experts prove the inside plumbing to be in perfect condition; but the outside drain was found to be defective, and is now being thoroughly renewed. As the disease is not contagious, the workers have not been isolated, but class work has been interrupted for a time. This will be resumed in a few days, and the school year will close about the middle of June. Applications are already in from some who intend entering in the fall, and others are expected. Not a large number were present at all friends of the Home that this seeming hindrance to the work may be overruled for the glory of God and the highest interest of this hitherto prosperous institution.

WILLIAM NAST BRODIECK, President Board of Managers.

NEW HAMPSHIRE CONFERENCE.

Reported by REV. O. S. BAKEL.

TUESDAY.

The preliminary work of the Conference was done in the examination of the various classes.

In the evening occurred the second Epworth League anniversary, in charge of Rev. T. Tyler. Excellent addresses were delivered by Bishop Hurst and Rev. W. I. Haven. A great crowd of Epworthians was present. It was a grand meeting.

WEDNESDAY.

The 631 session was opened by Bishop Hurst, with appropriate devotional services and the sacrament of the Lord's Supper. The Bishop addressed the Conference.

S. E. Quimby, secretary of the last session, called the roll, and 72 responded to their names. The roll was called by John Curtis, L. Draper, S. G. Kellogg and C. E. Rogers were called, it was announced that he had died during the year.

S. E. Quimby was chosen secretary by acclamation, and empowered to select his assistants. Otis Cole, A. L. Smith, J. A. Boies and R. T. Wolcott were chosen.

C. M. Howard was elected statistical secretary.

The time of meeting and adjournment was fixed.

The standing committees were nominated by the presiding elders, and elected.

A committee on Correspondence was ordered.

It was voted that the printed Minutes should be the official records of the Conference.

A draft on the Chartered Fund for \$30 was ordered.

Various papers presented by the Bishop were referred to their proper committees.

Dr. W. A. Spencer, of the Church Extension Society, was introduced and spoke of the needs of the Society.

W. C. Bartlett was elected Conference treasurer.

Charles R. Magee was introduced, and spoke of General Conference transportation.

S. C. Keeler read a report of Concord District. The name of each elder was called, and he reported his collections. When the name of J. H. Haines was read, charges and the finding of a committee of investigation were presented, and the Conference ordered the appointment of a select number to try the case. The Bishop appointed M. T. Cley chairman, and H. A. Spencer, W. H. Turk-

ington, Otis Cole, W. Ramesden, C. Byrne, C. D. Hills, James Cole, C. E. Eaton, J. D. Folsom, P. M. Frost, M. Howard, J. M. Bean and D. C. Babcock were made the select number. W. H. Hutchins was appointed to represent the church, and C. W. Rowley to conduct the defense. J. A. Bowler was detailed to act as secretary. A list of ten names was presented to be used in case of challenge.

G. W. Norris reported the work on Dover District, and the character of each effective elder was called and collections reported.

O. S. Bakel read a report of the work on Manchester District. Before the names of the preachers were called, notices were given, and the Conference adjourned.

At 1:30 the temperance anniversary occurred, with vigorous addresses by J. M. Durall and Hugh Montgomery.

At 3 o'clock the penitential service was held, with preaching by J. H. Smith.

In the evening Dr. Spencer stirred all hearts by his address on Church Extension.

THURSDAY.

The Conference opened with a prayer service led by C. S. Nutter.

The call of the districts was resumed, and the effective elders of Manchester District were passed and their collections reported.

The 13th question was taken up, and E. W. Eldridge, B. O. Campbell, E. C. Langford and William Warren were advanced to deacons of the second class.

Frank A. Tyler, not being present at the Conference, was continued in the first class.

W. A. Lyons, not having appeared before the committee of examination, was continued.

Dr. Parkhurst, editor of ZION'S HERALD, was introduced, spoke happily, and presented a check for \$300 from the Wesleyan Association, which was put into the hands of the Conference stewards.

Bishop Hurst spoke earnest words for the HERALD and its editor.

C. E. Rogers, who died during the year, left a portion of his library, to be distributed by a committee appointed by the Conference, to three of the most indigent young men, C. W. Dockrill, O. S. Bakel and S. C. Keeler were made such a committee.

A letter was read from C. W. Drees, of the South American Mission, recommending Silvio Espindola and Ramon Blanco for admission into full connection. They were admitted.

Dr. Hunt, of the Book Concern, was introduced and addressed the Conference. He presented a check for \$1,039. H. W. Knight, of the

The Family.

THE PASSAGE.

Waited the souls by the river—
The strange souls, naked and cold,
Pale yet with the glow of death—
The ferryman came.

Shrouded like some gray morrow,
Quarrelled the boatman growl,
"Woe hath known deepest sorrow,
First take I him."

Like walls of wintry weather,
Calling their woe aloud,
Moaned their cry to the water,
The ferryman rowed.

Saying: "My griefs rush crowding!
Died I leave, and you—
For call of the dark grave's shrouding
And death's annoy."

"Mine is the hardest story—
Shouting voices of men
Never, not far, nor glory,
To know again."

"Darker my hurt, and deeper;
Greater is love than pride;
Called by the silent Reaper,
I left my bride."

One in the shadow hiding
Uttered no word nor cry—
"Say now! What fate for chiding
When thou dost die?"

"Of naught did Death bereave me.
Long of all bliss forlorn,
Naught did I leave to grieve me,
And none to mourn."

Spoke the dark boatman, choosing:
"His is the greater doom,
Who hath naught left for losing,
Thou first, O soul!"

—MARY E. BLAKE, in *Christian Union*.

THOUGHTS FOR THE THOUGHTFUL.

Wait till the clouds are past, then raise thine eyes
To bluer skies.

—Adelaide A. Proctor.

God can strike straight strokes with crooked sticks; and make Satan's dross burnish His choice vessels. Christians are crucified by the world, that they might be crucified to the world. God makes it their enemy, that He might make them enemies to it. Religion is that Phoenix which has always flourished in its own ashes. —Rev. William Secker.

She was just then in the state of mind that people are in when you hear them say, "I can forgive, but I never can forget," a sort of forgiveness, let me tell you, that isn't worth the name. It is base coin; and whenever you feel in that way towards anybody, you may as well take a long breath, and think seriously before you say the "Forgive us our trespasses" in the Lord's Prayer. —Margaret E. Sangster.

It does not require what the world pronounces a great sin, to break up the serenity of the soul in its devotional hours. The experience of prayer has delicate complications. A little thing secreted there, may dislocate its mechanism and arrest its movement. The spirit of prayer is to the soul what the eye is to the body—the eye, so limpid in its nature, of such fine finish and such intricate convolution in its structure, and of so sensitive nerve, that the point of a needle may excruciate it, and make it weep itself away. —Austin Phelps, D. D.

I asked of heaven and earth and sea,
Saying: "O wondrous trinity,
Do you make answer unto me,
And tell me truly what ye be?"
And they made answer: "Verily,
The mask before His face we wear,
Because His will no man can see,
His face and life;—so spake the three.
Then I: "O wondrous trinity,
A mask is but a mockery—
Make answer yet again to me,
And tell if aught besides ye be?"
And they made answer: "Verily,
The robe around His form we wear,
That thick and sore mortality
May touch His arm and head be."
Then I: "O wondrous trinity,
Vouchsafe once more to answer me,
And tell me truly, what is He
Whose very mask and robe ye be?"
But they replied: "Of Time we are,
And of Eternity is He.
Wait thou, and cease thy crying;
Behold His month shall say thee three."
—WILLIAM WATSON, in "The Prince's Quest and Other Poems."

A Christian writer tells that in the hour of midnight, while the sleeping world lay round, his heart has been drawn heavenward by the music of the nightingale, thrilling through the stillness with rich melodies doubled and redoubled. But if we listen patiently, prayerfully, we shall hear music beyond this—the still small voice that comforts us as with a mother's tender compassion, and reminds us, however lonely we seem amid the darkness, the Lord that keeps us does not slumber. We have hearkened to His teaching in the light when we were strong and prosperous; but now He has lessons to impart to us that He can teach only through mist and shade. Is not the darkness radiant wherein our Counselor is the Light of the world? There is a land of everlasting sunshine further on, where weary waiting times are known no more, and the morning star of gladness is bright beyond our dreams. Further on, where the saints walk in white with Him who has made them more than conquerors over sin and sorrow, is the city Guthrie describes as "without griefs or graves"; there we shall give thanks for every step of the way the Good Shepherd led us, by day, by night, and we shall understand the meaning of darkness that seems to linger late. Till that eternal "afterward" we will patiently wait upon the Lord, safe in His abiding presence, at rest in His encircling love. —Selected.

God lifts the soul or casts it down,
And schools it in His own wise way,
And fits it to receive a crown
In some great coronation day.

Hope cries, "Rejoice! thou shalt be blest!"
Faith cries, "What'er befalls is best!"
Come, drink the sweet or bitter cup,
And suffer on and struggle up.

—A. P. Miller.

I hear men praying everywhere for more faith, but when I listen to their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. "What shall I do with this sorrow that God has sent me?" Take it up and bear it, and get a strength and blessing out of it. "Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" Do it, and grow by doing it. "Ah, yes; if I could only see that it would make me grow." In both these cases you do not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to help. It is the heart that has learned such a faith and can stand among men in all their doubts and darknesses and just point to Jesus Christ and say, "Do His will and everything must come right with you. I do not know

how, but I know Him. God forbid that I should try to lead you, but I can put your hand in His hand and bid you go where He shall carry you!" —Phillips Brooks.

A GREAT APPOINTMENT.

MYRA GOODWIN PLANTE.

Chapter III.

The Strike.

EARLY in November winter began in earnest.

"The water looks cold, but how lovely the snow is here!" commented Helen. "Every stump has become a picture in its white drapery; the smaller trees are muffled in white, while the pines stand out like white-capped sentinels. It is very striking."

"You will indeed find this snow striking when you plod up and down this hill through drifts higher than your head," said Wilbur, smiling at his enthusiastic sister.

Helen admitted it was not so poetical, and rejoiced when a low-spirited thermometer made the snow a marble pavement.

"I was dreading shoveling snow," said Wilbur; "but except to keep it so we can get in at the door and see out of the window, Jack Frost saves me the trouble, for it is so soon packed down, and it makes a good banking around the house."

"Our Hill of Difficulty seems to be appropriated now by every youngster in town," said Helen. "It is fun to watch the bobsleds, but to risk your life meeting one at the curve is not so picturesque."

"People up north enjoy the sports of winter instead of growling about the cold," said Wilbur, as he settled himself to work.

Helen went to the kitchen with a puzzled face. Wilbur had forgotten meat the day before, but bean soup had done nicely.

There was a fair supply of vegetables in the house, so Helen got up as nice a dinner as possible without the meat.

"Helen, I did not forget the meat," Wilbur said, as he served the bean soup. "The truth is, I haven't a cent in my pocket. I helped too generously in the Jones matter, and I had to lay in wood and coal and get our base-burner; and double windows had to be put on, everybody said. If I could only get a well here! To think of going down this hill for our water all winter nearly kills me. I should think the women would break down carrying water so far. I had no idea, though, that housekeeping was so expensive; and here we've been a month and no one has offered me a cent!"

"Who is responsible for your salary?" asked Helen anxiously.

"Nothing is assured except our hundred from the missionary fund. We are supposed to make the place support a preacher. There has been only occasional preaching here because there was so little prospect of supporting a man or a family. Old Uncle David Harris and Aunt Hannah and Mr. McKillop are the only earnest Christians here, though Mr. Conner, who owns the camp and most of the town, wants a church."

"Let him support it, then!" cried Helen. "You must get the people together and organize a board, and put the responsibility of your support on them. Mr. Conner may think that giving us the rent of this shanty is enough for him."

"I will, if no one does it for me," answered Wilbur. "We must pray and trust and get along for a few days. Better people than we have lived on potatoes and salt pork for the privilege of preaching the Gospel."

"Every preacher needs a matter-of-fact wife or sister," Helen said to herself after her brother went off to his studies. "If Wilbur's prayers do not bring in some money in a few days, I will see what a visit to Mr. Conner and Mr. Harris will do. I have more faith after I've done my best than before."

As Wilbur did not know his doubting sister's frame of mind, he ate his sparse diet with a light heart; but as he was not a vegetarian on principle, he too began to long for the flesh-pots of Egypt, while he needed postage stamps in order to send off some important letters.

Thursday Mr. Stirling drove over just before dinner, and they were sitting down to an empty-looking table as he came in.

"Just in time!" said Wilbur, heartily, but Helen glanced at the table in distress.

As the back door was the only entrance to their castle during the winter, their visitor had no choice but to see the poverty of the land, and he took in the situation at a glance.

"Part of my errand is to say that I shot a deer yesterday, and have divided it between my good landlady, Mrs. Burns, and my Hill-top friends. I have some fine roasts and a few tender steaks. Help me in with them, Benton, and then I will show my skill in broiling venison, if Miss Benton has some coals."

While the young men stepped out to the cutter, Helen slipped a few delicacies, saved for company, from her cupboard, and when the venison was cooked they all sat down to a tempting dinner.

"Don't let this thing occur again," said Mr. Stirling. "I supposed some one was looking after you, but you did not starve. Now, Benton, put on your coat, and we'll see every body in town and organize some kind of a board to look after the support of our new church. I'll be your financial agent, if you'll take such a heathen for a helper. Only I ask one thing. I admire your earnestness and enthusiasm, and I believe a church helps the morals of the community. My parents are very devoted—in fact, they surfeited me with such things at home; I am satisfied that I can live a moral, and I trust a useful, life without what you call conversion. So I beg you not to drive me away from this delightful home and your needed friendship and congenial society by talking religion to me."

Helen was about to flash back that he had better wait until he had reason to complain, but Wilbur saved his impulsive sister by saying, cordially: "As you wish about that, my friend. We value your society more than I can tell, and will be grateful for any help you can give this new church. You see, Stirling, I'm not much of a business man, but I mean to improve, as a minister in our denomination has to be capable of carrying on any business enterprise from raising his own salary to building a college, if necessary. I had no idea of finding here a young man of my own age for a chum, and one with whom

I could quarrel over science and politics, if not religion."

"I think your sister and I could quarrel more easily; but then, we would make up easier too," he answered with a laugh.

He was several years older than Wilbur, and had been greatly drawn to him, feeling somewhat an elder brother's solicitude for his welfare, though very much afraid his new friend might annoy him by personal efforts for his good.

"If I bring some oysters, Miss Benton, may I stay for supper? It's a long cold ride when one is hungry."

"Don't tempt Helen with oysters, where they charge to look at the can," said Wilbur, as Helen gave a willing consent.

"Wrap up your throat, you careless boy!" she cried, running after her absent-minded brother, with his muffler. Then she sacrificed her last eggs in making a cake for supper, and took up her sewing, which an early twilight soon interrupted.

When the young men returned, they came up the slippery hill laughing like two overgrown boys, but when they came in they became sober enough to report business.

"We have secured the promise of one hundred dollars and house-rent here, and I will pledge one hundred at the Mine and as much more as we can raise. I will also see that as much comes from the work at the camp. The men can be induced to give a donation from their winter's work, and Mr. Conner will make up the rest. With your missionary money, it makes the magnificent sum of four hundred. Can you keep house on that, Miss Benton?"

"Yes, if other women can," she answered.

"If you will furnish for mother's sake," put in Wilbur, refilling his bowl with the savory soup.

"Tell me truly, Benton, why did you come up here? For a little adventure, as I first went to mining?" questioned Mr. Stirling.

"No, Stirling. We believe there are souls here more precious than the ore hidden in these hills. If men can brave cold winters and the hardships of frontier life for money, surely Christ's followers can do it for the Master they profess to love more than the world," was the answer.

"That's sensible talk," answered the superintendent, a cynical smile on his face; "but most Christians don't care to ship with the common people to save them. They would rather hire missionaries to do their work than associate with the rabble."

"That is the hardest part of it, Stirling," said Wilbur, wisely ignoring the weak old thrust—"the association, as a brother or sister, with people who are dirty and low, to say nothing of not being refined and cultured. I need just such a test, though, for fastidiousness is one of my faults. I often think how Christ must have suffered in this way; the times were so degenerate. And how much greater the contrast between an absolutely pure being, used to the companionship of angels, and any situation a good man could be placed in! His best companions were simple, rough fishermen. Helen and I have often talked this over. We stood one evening on the shore of Galilee, watching the lake reflect the very hills that His dear feet had trod, and we promised God and each other that we would not seek high places, but try and follow Christ's example, and break our bread for the multitude."

"And we agreed," broke in Helen, with a face glowing over the memory of that hour when the Master was so near, "that the young should take the hard places. Before middle life most constitutions can stand hardships. We do not feel these lake winds as old people would. There is a certain enthusiasm young people possess that overcomes the obstacles which must be met in new work. Our presiding elder said, 'I like to have young men, because they have not had enough failures to know that they can fail.'"

"Older men make better city pastors on account of their general experience, and there are plenty to fill all the up-stairs places in our denomination," continued Wilbur, with a smile. "But I hold that every person who has strength owes the world a few years of missionary work. It may be living and working in the slums of a city, or going to some land crying for missionaries, or to some delightful new work like this. Since we are praying for the conversion of the world, every worker should desire to be where he is most needed. That is not heroism, only common sense."

There was a moment's silence, and the young miner was thinking that, while he had warded off any personal appeals, these young people could no more help talking their religion than the sunshine could be shut out by a piece of clear glass. "Simple enthusiasm, but beautiful as it is rare," he said to himself; then aloud: "If you feel so, Benton, I wonder you spent so much time in preparation."

"My natural love for study keeps me from being sure my motive was entirely unselfish; but why not, if you took time to go to a mining-school, and your doctor was required to take hospital practice after his medical school. In order to get this place?" answered the preacher.

"A doctor up here has difficult accidents to meet. That man is responsible for a good many lives. A bungler would not do," said Mr. Stirling.

"And I am responsible for a good many souls up here. I fear I need more rather than less knowledge for the work," replied the preacher.

"I remember a beautiful lesson from one of Dr. Cleveland's sermons," said Helen. "He imagined a tree that thrust its roots deep in the soil and drank in the sunshine, dew, and rain regardless of everything around it. It spread its branches even if weaker growths were crowded out, or plant life died under its shade. A selfish tree, you say; but wait! After all these years of preparation there came forth beautiful blossoms to be followed by rich fruit that nourished many lives and whose seed was borne near and far."

"Yes, Master," gasped Jamie Burns, who was Mr. Stirling's special "man." "I had to run all I could, sir, to keep you here for the night. There's a plot agin you, sir. It's broke out among the Poles. They expected to pick up gold in the streets, and they're crazy since they heard this Mine underpays some of the bigger ones. But Big Joe's the leader in it. I heard the whole plan as I passed the old shaft. The night shift men mean mischief. I went to the night boss, and he says, by your leave, he and twelve good men will fight it out; but he thinks you'd better 'bide here, for they bear a spite agin you for stopping some of the bad doings they were up to when you came."

"Oh, please stay here!" exclaimed Helen, as she saw Mr. Stirling putting on his overcoat.

"No, I am not the man to let another man risk his life to save mine. I am the one to protect the mine. Thank you for giving Jamie something hot. I'll get the horse out of the shed while he eats something. No, Benton, you need not get ready. You shall not go," for Wilbur was putting his things on, too.

"Yes, I will. They are my men, too, now. They have no spite towards me, and they will listen to reason from me when they would not hear you. You have to-day helped me over a difficulty. Do you suppose you can keep me from helping you out of trouble now?"

Helen was very white and still. It flashed through her head that she had been very quick to talk about heroism, but at heart she trembled at this first test.

"Go, Wilbur!" she said, quietly, "but be careful of yourself for mother's sake."

"And for yours, too, my brave little helper," he answered, with a hasty kiss, as he followed Mr. Stirling and Jamie to the cutter.

Helen had never been alone in a house at night before, but she knew she had little to fear. Wilbur had procured a large bell, the ringing of which would have brought up the McCarty family in a body. However, Helen gave no thought to herself that night, even when the nibbling of a mouse or the shaking of a window might have filled her at another time with alarm; for her mind was full of the gravest apprehensions concerning her beloved brother and his self-confident friend. As was natural in one of Helen's make-up, she was not without self-reproach that she had not tried to prepare this new friend for the life beyond this that might come suddenly to him now. She feared, not without reason, that Wilbur's being better prepared for death would make him the more anxious to save his skeptical friend.

Nothing was said by the young men while Prince flew over the well-beaten road. Mr. Stirling drove at once to the shaft, and none too soon, for loud voices and hard, fixed faces under the fantastic glare of torches, indicated that the trouble had begun.

"This mine shuts down this very night!" shouted the ringleader, a great burly fellow whom the boys called "Big Joe." "Not another man goes down! If he does, a bullet goes through him."

"If we strike, we take the bread from our own children, and turn them out in the snow now winter's on us," said one man, trying to pass the men guarding the shaft.

"We don't want any blood except from that young prince, who lords it over us and don't bring the company to time," answered the ringleader, lowering his pistol a moment; and while he did so, the superintendent sprang before him, covering him with a revolver as he cried, "I have never had to shoot a man of mine, but I will do so to protect the lives of good workmen or my own. Put down your arms, boys, and tell me the trouble, and I will see that you have your rights."

"You know what we want," roared Joe, furious at losing his momentary advantage. "Our wages have been cut, and our shanties are not fit for a dog."

"I have to-day received a letter from our employers telling me to send for more carpenters and make every house comfortable. As soon as you men make this a profitable mine, the wages will be increased. The company is losing money as it is. If you are not satisfied, go away like honest men, and let those who will, work for our wages," said the superintendent.

"Where can we find work in the dead of winter? This mine stops until we get our rights!" roared the leader, seeing the men were leaning towards the superintendent. Two revolvers were going up slowly but surely. It was to be a hand-to-hand battle between Big Joe and the superintendent, but the preacher sprang between them, catching the hand most anxious for bloodshed and wrenching the weapon from his grasp. The smooth, almost boyish face of the preacher was lighted with a purpose that for a moment quelled even the wild man before him.

"Hear me, my brothers!" he cried. "I will promise to see that all your claims are met as far as they are just. If you shut down the mine, you only bring suffering on your families. I will do all I can for you if you will work in peace."

"Come underground, then, and get those white hands black!" shouted one.

"Yes," said another. "Find out for yourself what it is to live in the dark and live in a hut with little to eat."

"I will!" cried Wilbur. "I will work for a month with you underground, that I can represent your cause to the company, and to show you how I love you men and long to help you. And I am going to beg your superintendent to try you all again and punish no one for this uprising, even the man who threatened his life. What say you, men?"

"We don't want Joe in iron," one said.

"We'll never strike again," said another; and as Stirling listened with flashing eyes, he decided upon his best course.

"Here is my hand, Stevens," he said. "You have the minister to thank for your life, for he shook his head when I first had you in my power. If you will promise to help me make this the best mine in Michigan, and stop all trouble for the minister's sake, I forgive you and let you take your place again."

"Thank you, sir," said the miner, accepting the hand held out to him. "I'll do my best for you, sir," he added; and then, after receiving the minister's warm clasp, he slunk off, followed by his men. The other men went below, and in a few moments the superintendent and his friend stood alone.

"I thank you for keeping my hands free from needless blood, as well as for my life. It is my boast that I have been able to govern the wildest men without violence, yet to-night, but for you, I should have broken my record. I feel, though, that I should have

been the victim. Perhaps I ought to have put Joe in iron, but you deserved to say what should be done, as you risked your life for mine. We shall have trouble with that man yet. He is subdued, not conquered. But do you realize, my dear fellow, what you have promised? You might injure your health for life underground."

"Perhaps I did wrong to promise that, but it was what brought peace, and I have no idea of breaking my word. Why shouldn't I know something of their lives, since I'm here to try and reach them? If I can't get them on my level, I must go down to theirs. But now I must hasten back to Helen. Until I come she will be too anxious to sleep."

[To be continued.]

"THE OLD CHURCH TOWER."

THE following interesting communication from Rev. R. H. Howard appears in a late issue of the *Christian Advocate*:

"The following poem, I venture to say, in genuine pathos and poetic beauty, is by no means unworthy of Saxe, Holmes, or Poe. Yet who knows anything of its gifted author, F. M. Behymen? The poem is credited to the *Arkansas Traveler*, whatever that periodical may be, or wherever published. I am glad that, in this instance, we have at least the name of the poet, even though it be a mere *pennum in imbricis*. Let the public know more of him. Let him have accorded to him the rank and merit to which he is entitled, and which, let me add, is hardly less because of his having chanced, as he has, to adopt the metre of Poe. A true poet is a public benefactor. It is not necessary that he be a voluminous author. He may have produced but a single song, *'unum sed bonum'*. Who cares that Woodworth wrote only 'The Old Oak Bucket'? His name, all the same, is enshrined forever in the grateful and admiring hearts of all English-speaking people. Thus here, no one can embody in such musical numbers such tender and natural sentiments as these expressed below without rendering an invaluable service to literature."

That sad effort, all the more to be pitied, their mission is to all men for all time. Meantime let future compilers of volumes of poetic gems in English by no means fail to include in their list Mr. F. M. Behymen's 'The Old Church Tower.'

"Only just across the way, there's an ancient church tower gray,
Old and gloomy, high and lonely to behold.
There are vines about the door, and they trail across the floor,
While the shattered panes let in the winter's cold."

"In the tower there hangs a bell, though it seems as if it fell.
With its hangings rusty, and with ivy overgrown,
Lone and silent it remains where first 'twas hung—
Many years have passed and gone since its sweet call.
Called the villagers to meet in praise and prayer,
Or give warning in the night of the fire fled in this night,
As it rang the loud alarm on the air."

"Often, too, has that old bell tolled the solemn funeral knell.
O'er some pilgrim in the church-yard laid to rest;
Or the joyous wedding bell pealing forth that all are well,
As the new-made bride and groom the portals passed."

"And that couple, where are they, who were once so blithe and gay?
Hand in hand along life's path they slowly stray;
In old age they passed away, but their children's children play
Round the spot where they in childhood too had played."

"High above the sleepy town, the church tower still looks down,
Grave and solemn, on the shifting scene below,
And the tide of human life, with its ceaseless toil
Watching as the generations come and go."

ABOUT WOMEN.

Mrs. Julia A. Carney, the author of "Little Drops of Water, Little Grains of Sand," is still living at Galesburg, Ill.

There are only six women embalmers in the world, and of these four live in the United States. The best known of these is Miss Heaton Dart, of New York city.

Edna Lyall has entirely recovered from her long illness, and she is once more at work. She is now writing a novel which is to appear in one of the magazines as a serial next year.

Miss Addie M. Stevens, of Concord, N. H., has been registered as a skilled pharmacist. She is the first woman in that State to qualify for this position.

Miss Mary Wilkins, the writer, is a slender little woman, with a fair skin, blue eyes, clean-cut features, and a nose that might be called sharp but for the gentleness and refinement of the face.

Little Folks.

A FRESH BEGINNING.

"BESSIE!" called Mrs. Downing.
"Y-e-e-s 'um," was the sleepy reply.

"Bessie, get right up and dress yourself as quick as you can; you are such a slow child."

"Oh, dear me!" yawned Bessie. "I wish I could sleep once as long as I wanted to."

But she arose and began dressing slowly, as was her usual way. She could not find her shoe-buttoner very readily, owing to a certain carelessness habit of hers, but as she looked around the room for it, she was confronted by these words, "Every day is a fresh beginning." There they shone in letters of gold from the little white silk banner Aunt Midge had sent her a day or two ago. In some mysterious manner they found their way directly to her heart.

"Oh, yes," she thought, "so it is. I forgot what Aunt Midge wrote in her letter. Even if I haven't been real good as I intended to be since the New Year came, I can begin again this morning. And I will."

She had forgotten to say her morning prayer—she remembered to offer it now in a brief but earnest way. As she arose from her knees, her mother called again: "Bessie, are you ever coming down?" "The water is impatience in the tone, and no wonder, for, as Mrs. Downing had remarked, Bessie was "such a slow child."

But now, with a strong purpose to make a fresh beginning with the help of her Father in heaven, the child replied sweetly: "Yes, I'll be right down, mamma, in just one minute."

She kept her promise. She reached the sitting-room in time for prayers, and her bright "Good morning!" and cheery smile were like rays of sunshine. A look of surprise and gladness came into the faces of father and mother. Baby Ruth toddled up to her for a kiss, and she lifted the darling little one to her lap with a loving gentleness altogether new to her. The hours passed as they looked after her to see how much she could do for the dear home folks, she found many opportunities for helpfulness. When the day was gone, Mrs. Downing's face was less weary than usual; Mr. Downing's less drowsy, followed by his men. The other men went below, and in a few moments the superintendent and his friend stood alone.

"I thank you for keeping my hands free from needless blood, as well as for my life. It is my boast that I have been able to govern the wildest men without violence, yet to-night, but for you, I should have broken my record. I feel, though, that I should have

been the victim. Perhaps I ought to have put Joe in iron, but you deserved to say what should be done, as you risked your life for mine. We shall have trouble with that man yet. He is subdued, not conquered. But do you realize, my dear fellow, what you have promised? You might injure your health for life underground."

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"Oh, please stay here!" exclaimed Helen, as she saw Mr. Stirling putting on his overcoat.

"No, I am not the man to let another man risk his life to save mine. I am the one to protect the mine. Thank you for giving Jamie something hot. I'll get the horse out of the shed while he eats something. No, Benton, you need not get ready. You shall not go," for Wilbur was putting his things on, too.

"Yes, I

Review of the Week.

Tuesday, April 12.

Fifty lives lost, at least, by the floods in Mississippi.
— Anti-Briggs delegates to the Presbyterian General Assembly chosen by the New York Presbytery.
— Mr. Gooden, chancellor of the exchequer, presents the budget in the House of Commons; it shows a surplus of over \$4,000,000.
— The answer of Afghanistan prefers a British to a Russian alliance.
— An instructor in the Boston Farm School and eight boys drowned in the harbor.
— Incendiary fires in Vienna still of frequent occurrence.
— The Anti-Friction bill in New York becomes a law.
— The executive clerk of the U. S. Senate removed on the charge of divulging the secrets of the executive session.
— The Interstate Commerce commission orders the Vanderbilt lines to cease discrimination against Boston.
— A proclamation to throw open nearly 600,000 acres of Indian surplus lands to white settlers.

Wednesday, April 13.

The floods in Mississippi increasing; seventy miles of populous territory under water.
— Secession of a Brazilian province.
— The Congressional committee on "swearing" begins its investigation in this city.
— Rev. C. A. Dickinson arranging for a summer home for working girls in this city in Westminster, Vt.
— Fifty lives lost by the Tokyo fire.
— Millions of spindles sent to idle in the Lancashire district, England.
— Inspector Byrnes made superintendent of the New York police force.
— Physicians decide declining, the murderer, to be "an indictable criminal."
— Stewart's Silver bill discussed in the Senate; the House passes the Uruguay Deficiency bill, appropriating \$1,012,650, and discusses the Naval bill.
— The anniversary of Dr. Eben Tourjee's death commemorated in Sower Hall, this city.

Thursday, April 14.

An explosion of powder mills in Wilkes-barre, Pa., causes the loss of nine lives.
— The Tennessee and Tombigbee rivers still rising; 87 bodies recovered from the flooded district.
— England to take action against the anarchists.
— The Senate refuses back to the House the Geary Chinese Exclusion bill.
— Death of Solomon Carter, the well known druggist.
— Suspension of the New Englander; to be succeeded by a periodical to be known as the Yale Review.
— Death at Nahant of Gen. George Stark, formerly manager of the Boston & Lowell road.
— T. M. Banta restored to the position of cashier of the New York Life Insurance Company. Ex-President Beers can only get his pension by resorting to the courts.
— Another dynamite bomb, exploded in Valencia, Spain, does great damage to property.
— United States troops ordered to quell the cowboys' disturbances in Wyoming.
— Dr. Charles H. Parkhurst, of New York, defends his course in a public statement.
— The British government largely increases its Chicago World's Fair grant.

Friday, April 15.

Resignation of the Italian cabinet, except the premier.
— The United States Rubber Company, the new combine, increases its capital to \$12,500,000.
— A fierce blizzard in the West; heavy fall of snow; telegraph and telephone wires prostrated.
— John B. Alley finally wins his case against Chester Snow.
— The cattle men's war in Wyoming ended; forty-five stockmen surrender to the U. S. troops and are sent to Fort McKinney.
— The new Khedive inaugurated at Cairo.
— A German physician claims to have discovered the measles bacillus.
— The old foot-washing custom at Vienna observed; the Emperor washes the feet of twelve old men.
— Spanish dynamites throw petals into a religious procession at Cadiz; several persons injured.
— Relations between Italy and this country re-established by the payment on our part of \$20,000 on account of the New Orleans lynching.
— The Crane paper mill at Dalton, in which the government bank-note paper was made, burned to the ground.
— The main building of Clark University, Atlanta, burned; loss, \$40,000.

Saturday, April 16.

A woman-suffrage bill passed by the New York Assembly.
— Outbreak of cholera in India.
— Senator Morrill celebrates his 83d birthday.
— The Sturgeon Reservation, in North Dakota, thrown open to settlers, who rush over the border to the number of 5,000.
— The World's Fair committee ask the government to loan or appropriate \$7,000,000 in aid of the project.
— The Venezuelan insurgents capture two government vessels laden with arms and ammunition.
— Superintendent Byrnes of the New York police will co-operate with Dr. Parkhurst in suppressing vice in New York city.
— U. S. Minister Porter ordered back to Italy.
— Death of Amelia B. Edwards, LL.D., the noted lecturer.
— Kawahol, the anarchist, and his five accomplices indicted for causing the recent explosion in Paris; the Madrid Socialists will not parade on May Day.
— Bulgaria requests the Porte to demand of Russia the extradition of the alleged assassins of Dr. Vukobratovich.
— The Amer of Afghanistan gains possession of one of the two passes leading through the Pamir country to India.
— Twenty-eight Brazilian Indians killed.
— The Spanish government permits American missionaries to return to the Caroline Islands.

Monday, April 18.

Easter Day services largely attended.
— Death of Hon. Alexander McKenzie, the eminent Canadian statesman.
— Numerous pension frauds unearthed in Pennsylvania.
— Rev. John Cuckson, of Springfield, accepts the call to succeed Rev. Brooke Herford, formerly of this city.
— Ninety-one arrests for Sunday liquor-selling in New York.
— Twelve inches of snow in southeast England.
— Death of Rev. Dr. Henry Allen, a well-known Congregational minister in England, for a long time editor of the British Quarterly Review.
— The removal of Commissioner Raum to be recommended by the Pension Office Investigating committee.
— Several lives lost by a collision on the Washah road at Monticello, Ill.

MAINE CONFERENCE.

(Continued from page 6.)
were about to enter the ministry of a live church.
A. K. Bryant, A. D. Graffam and W. B. Dukeshire were continued on trial.
The first ballot for delegates to the General Conference resulted as follows: Total number of votes cast, 78; necessary for a choice, 40. Wilbur F. Berry received 46, and was declared elected, and the Conference proceeded to ballot for the second delegate.
Dr. Parkhurst represented Zion's Herald in a pleasant address, and presented a check of \$287 from the Wesleyan Association.
The Lay Electoral Conference met at 10:30, and organized with Enoch Cousins, of Kennebunkport, chairman. The delegates elected were F. H. Beale, of Augusta, and E. S.

Crosby, of Bath. Reserves, W. F. Cousins, of Wells, and W. H. Miles, of Lisbon.
At 2 o'clock was held the reception of the Lay Electoral Conference. Speeches were made by the delegates-elect and by the Bishop.
At 3:30 the Woman's Foreign Missionary Society held its anniversary, with address by Dr. Charles Parkhurst.

The anniversary of the Freedmen's Aid and Southern Education Society was held at 7:30. The singing was by the choir of the Methodist Church and the Conference quartet. Addresses were given by A. S. Ladd, F. C. Haddock and E. M. Smith, D. D.

(Continued next week.)

PORTLAND DISTRICT.

G. R. PALMER, Presiding Elder.
Alfred, T. N. Kewley, Berwick, Francis Grover, Biddeford, W. S. McIntire, Bowery Beach and Kennebunkport, John Gibson, Cape Elizabeth Depot and Turner's Island, L. H. Beach, Cornish, supplied by Wm. Wood, Elliot, G. I. Lowe, Goodwin's Mills, James Nixon, Gorham—North St., E. W. Kennison, School St., E. C. Strout, Hollis Centre, E. A. Porter, Kennebunk and Saco Road, C. F. Allen, Kennebunkport and Cape Porpoise, F. A. Burton, Kennebunk, supplied by J. L. Folsom, Kittery, Second Church, J. H. Trask, Newfield Circuit, supplied by J. Moulton, Ogunquit and Maryland Ridge, Herbert Nichols, Old Orchard, Walter C. Ham, Portland—Chestnut St., M. S. Hughes and I. Luce, Congress St., to be supplied; Island Church, John Collins, Pine St., J. F. Cymmer, West End, O. S. Pillsbury, Saco, G. C. Andrews, Sanford, G. F. Millard, South Berwick, G. F. Cobb, South Biddeford Circuit, to be supplied. South Portland, T. F. Jones, West Kennebunk, supplied by A. S. Staples, West Scarborough, Benj. Freeman, Woodford and East Dering, Hoses Hewitt, York, supplied by W. P. Lord, Westbrook, A. W. Postle, South Elliot and Kittery, First Church, David Pratt.

AUGUSTA DISTRICT.

J. B. LAPHAM, Presiding Elder.
Augusta, I. G. Ross, East Livermore, supplied by A. D. Graffam, East Readfield, to be supplied. Exeter, to be supplied. Fairfield, C. A. Brooks, H. Chase, Farmington, to be supplied. Gardiner, F. C. Haddock, Hallowell, W. F. Holmes, Industry, Stark and New Vineyard, G. W. Barber, Kent's Hill and Readfield, Corner, D. B. Holt, Kingfield, etc., W. B. Eldridge, Leeds and Green, supplied by C. D. Blaisdell, Livermore, C. A. Brooks, Livermore Falls, C. S. Springer, Madison, C. A. Blaisdell, Monmouth, F. W. Smith, Mt. Vernon, E. Berry, New Sharon, supplied by R. E. Heath, Northwood, supplied by C. J. Laughton, North Anson, to be supplied. North Augusta, supplied by C. M. Abbott, Oakland and Sidney, A. Hamilton, Phillips, M. E. King, Richmond, H. A. Clifford, Skowhegan, E. L. House, Solon and Bingham, J. R. Remick, Strong and Freeman, W. H. Barber, Temple, to be supplied. Waterville, W. F. Berry, Wayne and North Leeds, J. M. Woodbury, Weld, supplied by Jacob Maxwell, Wilton, and E. Wilton, supplied by W. A. Nettage, Winthrop, E. T. Adams.
E. M. Smith, President, H. P. Torrey, Emeritus Professor of Maine Wesleyan University, members of Kent's Hill quarterly conference.

LEWISTON DISTRICT.

A. S. LADD, Presiding Elder.
Andover, R. Lawton, Auburn, F. C. Rogers, Bath—Wesley Church, A. A. Lewis, Bacon Street, M. C. Fendexter, Berlin, N. H. M. B. Greenough, Bethel, B. F. Fickett, Baldwin and Hiram, supplied by W. H. Congdon, Bowdoinham, W. P. Briggs, Bridgton, A. B. Parin, Brunswick, W. B. Duane, Conway, N. H. Ford, Fryeburg, supplied by G. G. Powers, Gorham, N. H., A. C. Trafton, Harpswell, supplied by James Lombard, Lewiston-Hammond St., J. A. Corey, Park St., E. O. Thayer, Lisbon, St. Northway, W. S. Jones, North Auburn, R. Lawton, Norbury, J. H. Roberts, Oxford and Richville, J. F. Furrion, Hiram, supplied by M. K. Mabry, South Paris, F. Whitehead, South Waterville, W. H. Gowell, Turner and Buckfield, H. Brock, West Bath Circuit, supplied by Jos. Hoyle, West Cumberland, supplied by A. B. Clark, West Paris, F. W. Smith, West Durham, supplied by G. E. Haddock, Orr's Island, A. R. Sylvester.

Some Easter Texts.

We present as many of the Easter texts and subjects of our preachers as we were able to procure on Monday. They will be interesting to our readers. To the preachers it will be an excellent repertoire of texts for use when each glad Easter Sabbath comes.
Bishop W. F. Mallalieu (Epworth Church, Cambridge)—Rom. 12:1-2; subject, "The Resurrection a Powerful Incentive to a Holy Life."
A. M. Osgood—Rom. 8:11; subject, "Significance of Easter Celebrations."
J. W. Lindsey (Grace Church, Cambridge)—Rev. 1:18; subject, "The Supremacy of Christ over Death."
R. F. King—Mark 6:16; subject, "Thou Art Dead to Glory."
C. L. Goodell—Rev. 1:8; subject, "Christ the Beginning and End of Human Hope."
W. H. Meredith—Matt. 28:6; subject, "The Fact, and the Relation of it to Christianity and the Race."
Wallace MacMullen—John 20:19; subject, "The Greeting of the Risen Lord."
Livorus H. Dorchester—Rom. 12:12; subject, "Rejoice in Hope."
Charles A. Littlefield—Phil. 1:21; subject, "Eternal Life in Christ through Death."
F. H. Knight—Phil. 3:10; subject, "The Power of His Resurrection."
J. W. Hamilton (Saragosa St., East Boston, out-door meeting)—Prov. 13:17; subject, "Faithful Messages."
H. H. Paine—Matt. 1:23; subject, "God with Us."
W. W. Colburn—John 12:26; subject, "Service of Christ."
Franklin Furber (Franklin)—Num. 23:10; subject, "The Righteous and His Death."
G. E. Brightman—Matt. 28:6; subject, "Easter Lessons."
C. N. Smith (Linden)—1 Cor. 15:20; subject, "The Resurrection of Christ."
E. A. Smith—Matt. 28:6; subject, "The Resurrection the Cardinal Truth of the Gospel."
L. P. Cushman—Rev. 1:18; subject, "Easter Reasons for Rejoicing."
John Short—Isa. 54:17; subject, "The Invincible Church."
Henry Matthews—Luke 24:5; subject, "The Living Christ."
J. Wear Dearborn—1 Cor. 15:20; subject, "The World's New Era."
J. H. Humphrey—Luke 24:6; subject, "The Resurrection of Christ."
C. H. Hansford—Eph. 5:32; subject, "Christ and the Church."
L. B. Bates—Matt. 28:2; subject, "The Empty Tomb."
E. R. Thorndike (Boston St., Lynn)—1 Tim. 1:10; subject, "Death Abolished."
R. F. Holway—John 14:12; subject, "Greater Works."
A. McKee—Luke 24:41; subject, "The Resurrection a Proof and a Pledge."
Henry Dorr—1 Peter 1:21; subject, "The Foundation of the Christian's Hope."
W. T. Ferrin—Heb. 13:8; subject, "Jesus Christ the Same Yesterday, To-day and Forever."

O. W. Hutchinson—Job 14:14; subject, "The Resurrection of the Dead."
James Yeames—Heb. 12:22-24; subject, "The Church and her Risen Lord."
John R. Cushing—Phil. 3:20, 21; subject, "The Glories of the Resurrection Body."
W. B. Toulmin (Mt. Bellingham, Chelsea)—2 Tim. 1:1; subject, "The Preciousness of Faith."
J. W. Higgins—1 Cor. 15:12-22; subject, "The Resurrection Body."
J. M. Leonard—Heb. 7:25; subject, "The Certainty and Necessity of the Resurrection of Christ."
T. W. Bishop—Phil. 3:10; subject, "The Debt we Owe to Christ's Resurrection."
George Skene—Matt. 28:6; subject, "The Resurrection Body."
C. W. Blackett—John 20:25; subject, "Seeing Jesus."
S. C. Carey—Acts 2:24; subject, "The Resurrection."
F. K. Stratton—Rom. 8:34; subject, "Hope Lost with Christ in the Tomb."
T. C. Watkins—2 Peter 1:16-19; subject, "The Risen Christ in Prophecy and Experience."
Jonathan Neal—Phil. 3:21; subject, "The Change of Our Bodies at Resurrection."
Emory J. Haynes—John 20:1; subject, "The Risen Christ Our Life."
N. Fellows—1 Cor. 13:12; subject, "Imperfect Knowledge in our Earthly State."
W. G. Richardson—Matt. 22:36-37; subject, "The Great Commandment."
W. N. Brodbeck—Antiphonal Service; subject, "From the Cross to the Crown."
W. J. Heath—1 Cor. 15:52; subject, "The Certainty of the Resurrection."
Louis Albert Banks—Mark 16:1-7; subject, "The Place of the Easter Sabbath."
W. A. Thurston—Luke 24:5-6; subject, "The Living Not Among the Dead."
Cecil R. Sherman—St. John 20:16; subject, "Christ's Revelation to Mary of Magdala."
Samuel Jackson—Acts 2:32; subject, "The Resurrection of Christ."
L. W. Staples—Acts 24:15; subject, "The Resurrection."

C. S. Rogers—Rev. 1:18; subject, "The Risen Christ Our Life."
G. F. Eaton—Matt. 13:36; subject, "Strange Places in the Life and Character of Our Lord."
C. W. Wilder—Mark 16:3-4; subject, "Difficulties Disappear before Love and Faith."
Alexander Dight—Matt. 28:6; subject, "Christ's Resurrection a Pledge of Our Own."
Charles E. Spaulding—Gal. 2:20; subject, "Life through Death."
J. W. Fomter—Col. 3:1; subject, "The Lessons for the Conference Year."
Luther Freeman—Rom. 8:34; subject, "Easter Suggestions."
Wm. F. Cook—1 John 3:2; subject, "The Four Stages in Human Life."
John Galbraith—Luke 24:6; subject, "The Teaching of the Resurrection of Christ."
Fayette Nichols—Matt. 28:6; subject, "The Place of the Easter Sabbath."
C. M. Melden—Mark 16:1; subject, "An Old Blunder from the Modern Standpoint."
E. P. Herriek—1 Cor. 15:20; subject, "Proofs of the Resurrection and that a Pledge of Ours."
G. S. Chabourne (Parkman St., Boston)—1 Cor. 15; subject, "Paul's Argument in Proof of the Resurrection of Jesus."

Desirable Immigrants.

The immigrants to this country from the beginning until now have been good, bad and indifferent. There have been times when the majority of the new-comers were desirable citizens for any country. Such was the original state of things. During this century almost all the European nationalities have been considered of questionable value when they have come in numbers large enough to arrest attention. For a time there has been an anti-German, anti-Irish, anti-Italian, anti-Polish, anti-Chinese, anti-Russian agitation. There has never been an anti-British or anti-French agitation except as the recent drift from Canada, rather than from Europe, has drawn attention to the Canadian and Catholic French immigrants.

The Conferences.

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element in the total immigration to this country, until we now have 2,000,000 Swedes and their descendants. There is not a solitary objection to the Irish-American immigration, which is Protestant, from the north of Ireland. Neither is there to the Swedish-American immigration. The people are sober, economical, trustworthy, assimilative, accessible to education and to American civilization, political and religious. Over 400,000 of them have come to us since 1880, and for every 842 females who have come, there have been 1,000 males. They incline to the northern range of States from the Atlantic to the Pacific, thus seeking climatic conditions analogous as far as possible to those of their own country. They are the true Pilgrims of the time—as worthy in all respects, although not as well educated, as the Pilgrim Fathers. They can be relied upon to maintain our Sabbath, to antagonize the saloon, to preserve our public school system, to promote human rights, and to ally themselves with Protestant churches. Their native land is in process of religious revival under the power of the Holy Spirit. Methodists, Baptists, and Congregationalists are gaining among them in Sweden and America. They are the dominating element in current immigration. They are a counterbalancing power when compared with some other nationalities. Under present conditions we need and cannot spare them. Mr. Thorpe, our former minister to Sweden, says: "For twelve successive years, save one, there have arrived among us more emigrants from Sweden than from France, or Italy, or Austria, or Russia, or any other realm on earth save only the British Empire and Germany." Such strangers and foreigners shall be welcomed by all who believe, with Livingstone, that in the end great immigrations accomplish something grand in the interests of the kingdom of God.

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